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THE PACIFIC

A religious and family paper

Volume LII. SAN FRANCISCO, JANUARY 9, 1902. Number 2.

What Shall I Give?

WHAT shall I give to thee, O, Lord?
The kings who came of old,
Laid softly on thy cradle rude
Their myrrh, and gems, and gold.
Thy martyrs gave their hearts' warm blood,
Their ashes strewed thy way;
They spurned their lives as dreams and dust,
To speed thy coming day.

Thou know'st of sweet and precious things
My store is scant and small,
Yet wert thou here in want and woe,
Lord, I would give thee all.
There came a voice from heavenly heights:
Unclose thine eyes and see,
Gifts to the least of those I love
Thou givest unto Me.

—*Abbie C. Crippen.*

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A true faith can no more be separated from good works than the light of the candle can from its heat, or the heat from its light.—Jonathan Edwards.

He that will not reason is a bigot; he that cannot reason is a fool; and he that dares not reason is a slave. —Drummond.

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THE PACIFIC

FIRST PURE, THEN PEACEABLE; WITHOUT PARTIALITY AND WITHOUT HYPOCRISY

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, January 9, 1902.

Courage!

And though He's hidden, still the sun is shining:
The clouds have a silver lining,
Don't forget;
Courage! instead of tears and vain repining,
Just bide a wee, and dinna fret.

A Study in Crime.

Some very suggestive statistics were gathered recently, showing the amount of crime per 1,000 of the population in one hundred cities in the United States. It is worthy of note that the cities having the largest percentage are in the South. Atlanta leads with 159.19 per 1,000. Norfolk stands next, with 158.56. Then, Spokane in Eastern Washington comes in and breaks the Southern continuity, with 138.87. Then, uninterruptedly, the South leads again with a long list. Augusta, with 137.19; Jacksonville, 136.79; Little Rock, 122.25; Mobile, 114.55; Lexington, 112.25; Chattanooga, 110.09; Savannah, 105.89.

Among the cities having a population of several hundred thousand, Washington and San Francisco lead with a percentage respectively of 93.08 and 81.01 per 1,000. New York has 41.24; Chicago 42.01; Boston 70.88; Philadelphia 49.98; Buffalo 66.26.

The arrests for intoxication in Spokane were 54.52 per 1,000 of population, which is the highest on the list. Here comes information which may at first startle the reader: Bangor, Maine, which is a prohibition State, shows 40.96 arrests per 1,000 of population. This is higher than in many cities in States without prohibitory laws. But this high percentage in Bangor is to be accounted for from the fact that the police in that city are not in the habit of winking at drunkenness as they do in many other cities. Compare the totals in Bangor with the totals in Spokane, or with those in other cities, and Bangor's better condition will be apparent at once. In Spokane the total arrests for all causes are 138.87 per 1,000; in Bangor they are 54.32. In Spokane the arrests for offenses listed as "mala in se"—such as larceny, burglary, arson, frauds, perjury, forgery, felonious assaults, etc.—are 7.57; in Bangor, 3.52. In Spokane the arrests for disorderly conduct were 9.12; in Bangor, 2.20. For vagrancy Spokane figures were 26.38; Bangor's, .49.

For offenses under the caption, "mala in se," Savannah leads, with 25.77. Norfolk has 24.81; San Francisco 7.77; Chicago 7.59; New York 4.66; Baltimore 8.06; Washington 9.70.

The high percentage of crime in the South is due, doubtless, to the illiteracy which prevails there. It is to be accounted for in Spokane from the fact that that city is the business center of a great mining region which has for some years been drawing the most adventurous elements of all nationalities.

A study of the statistics of recent years shows that both in this country and in Europe there has been of late a rapid increase of crime among the young. More murders have been committed by young men than by men in mature life; six times as many by young men between the ages of 16 and 20 as by those between 30 and 35. These are attributed largely to the drinking habit. During the five years ending in 1900 there were 39,872 murders in the United States. It is not at all to our credit that in proportion to population we lead in this respect all civilized countries except Italy.

Recently it was stated by the Indiana State Board of Charities that of the 500 young men in the penitentiary at Jeffersonville, between the ages of 16 and 30, serving indeterminate sentences, 66 were unable either to read or write; 251 others had never reached the fourth grade in the public schools; 286 had never attended Sunday-school; 406 had no trade; 312 used liquor and 374 smoked cigarettes. It is not to be wondered at that these young men landed in the penitentiary. Indiana has excellent schools and school laws, the average daily attendance at the common schools being higher in proportion to population than in any other State. This, accordingly, is a fair sample for the whole country. It is plain, therefore, what are the causes, in large part, that are leading to an increase of crime in the United States. Our young men need more schooling and less salooning. It was stated at an Anti-Saloon League meeting in Washington, a few weeks ago, that since the League began its work in that city there had been a great decrease not only in the arrests for drunkenness but for disorderly conduct and crimes of various kinds. Investigation would show a decrease in every town and city in which the saloon has been curbed, and wherever its dire results have been considerably curtailed a comparison with places where it goes on unrestricted would show as great a difference in crime of all sort as is shown in Bangor and Spokane.

It is difficult to think of any kind of crime of which the saloon is not a prolific breeder. Says Howard W. Russell, Superintendent of the Anti-Saloon League, in his last report: "The fact that the anarchists of Chicago hatched their conspiracy of Chicago of 1886 in the north side saloons, has been forgotten. But when the nation understands that President McKinley's assassin was the son of a former saloon-keeper, that in the back room of his father's saloon in Cleveland he learned his first lesson in anarchy, that he boarded in a saloon in Buffalo and went therefrom to fire the fatal shot, and that the murderer was toasted and praised in the saloons of these cities, the patriotic indignation of the people will have been aroused to such a degree against the saloon as a meeting place and personification of anarchy as will hasten the fulfillment of the prediction, that within ten years the paramount question in America will be the abolishment of the saloon."

The Venerable Bede.

A memorial of the Venerable Bede is to be erected near Jarrow, England. Inasmuch as it is to be at Monkton and over a well "the waters of which have been credited with healing virtues for sickly children," our inference is that it is to be raised by the Roman Catholics. But Bede belongs to the church universal. It is true that he was a monk and that his whole life was passed in a convent; but he was a scholar in the widest sense of the term. In addition to sermons and commentaries and treatises on the Bible, he wrote on philology and physical science and history, and was considerable of a poet. It was, however, as an historian that he most distinguished himself as a writer. The world is indebted to him especially for its early English history.

No character more beautiful has come down to us from those early centuries. There is a legend to the effect that when he attained to a good old age and his sight had nearly failed him a guide, one day, in order that he might hear most eloquent words from his lips, led him to a place where there were many stones in the field and told him that there were many people waiting there to hear him. And the stones—so runs the story—were so affected by his eloquence that on the conclusion of his talk they exclaimed, "Amen, venerable man!" and that henceforth he was known as Venerable Bede.

His beautiful life had beautiful ending. In his last illness that which he missed most was the service of the sanctuary. "The angels are there," said he; "what if they find me not among the brethren? Will they not say, 'Where is Bede?'"

It was given to this sainted man to die on Ascension day. In the year 735 he was busied in translating the gospel according to John into Anglo-Saxon. Along toward Easter his health rapidly declined. On the evening before Ascension Day it was evident that the end was near; and he said to those who were assisting him: "Learn as quickly as you can. I know not how long I may be spared." The next morning, when all but one had left him to take part in a procession, this one said: "Dear master, there is now only one chapter left. Will it trouble you too much if I ask you questions?" The reply was, "No! take your pen and write with all dispatch." Late in the afternoon Bede sent for his companions to take leave of him, saying, "It is time that I return to him who has made me, fashioning me out of nothing. I have lived long. My righteous Judge has ordered all my life well. Now the hour of my release is at hand. I desire to depart and to be with Christ." And then, when the youth who had questioned him in the morning said: "Now, dear master, there is only one sentence more not translated," Bede replied, "Write quickly." When, soon, the youth said, "It is finished," Bede rejoined, "Thou hast spoken truly. It is finished"; and soon then he passed to be with him who, when he had laid down his life on the cross on Calvary, had long before said, "It is finished."

No one knows where the remains of this man of God lie today. But he lives and will continue to live in lives made better because of his holy living thousands of years ago. Every man's best monument is in the lives of persons inspired by him to better things.

A Startling Prediction.

The noted Englishman, Mr. William T. Stead, makes in a current magazine the startling prediction that one by one the various colonies of Great Britain will gravitate to the United States and that eventually there will come a reunion of the whole English-speaking race in some great American federation. Such plain speaking will make applicable to Mr. Stead the words, "A prophet is not without honor save in his own country." Whatever may result to him in other countries because of this prediction, it is sure to bring down upon him the wrath of many of his own countrymen. Some years ago Mr. Carnegie said: "The only course for Great Britain seems to be reunion with her grandchild, or sure decline to a secondary place, and then to comparative insignificance in the future annals of the English-speaking race." Mr. Carnegie's words hurt, and the Britishers showed the hurt. But this now from one who has never severed his allegiance will be much more offensive to British pride, and quite a storm of protest against the utterance is likely to be forthcoming.

Mr. Stead asserts that the British colonists in general organize their affairs more in accordance with the principles of George Washington than with any system inherited from George III; and that "a British colonist, whether Australian, Canadian or South African, would feel much more at home and find it much easier to take part in the work of American political machinery than he would if he were translated to England and were taking part in party struggle in the House of Commons." He declares that only superficial observers have concluded that the war in South Africa has consolidated the British Empire; that it has in reality shaken it to the very center. The colonies have seen a few untrained farmers withstand the boasted power of what had been supposed to be one of the greatest military nations of the world. Thus

has been shown not only Great Britain's weakness, but it has made plain to the various colonies that they are not nearly so much in need of the protection of Britain's fleets as they have all along supposed themselves to be.

Reciprocity, backed by the ever-increasing wealth of the United States, is another magnet which, in Mr. Stead's opinion, will draw the British colonies toward an American federation.

Other noted Britons, altlhough they have not had in mind any such federation as Mr. Stead predicts, have marked how power has settled in the American Republic, and have talked of and mourned over what might have been if George III had not blundered and driven our forefathers to that revolution which resulted in the severance of relations with the mother country. Lord Rosebery said recently that if it had not been for that blunder the seat of power for the English-speaking race would have been gradually transferred from London to Washington, and that brilliant, indeed, would have been the record of the united people, and splendid also their prospects for the future as they pushed on in their career.

That which Lord Rosebery says would have been if no division had occurred, Mr. Stead declares can be under federation and reunion. And he sees no good reason why it should not be; and, moreover, seems to believe that it will be, and for one desires that the British isles be at the head of the procession moving towards its accomplishment, rather than at the tail.

While this prediction by Mr. Stead will at first startle the reader, careful consideration will indicate that it is not without considerable foundation. Really, there is not much now to bind the colonies to the islands in the Atlantic. There will be less as the years go by. Without them the Empire would be feeble, indeed; and with them even the probabilities are that Great Britain will, before the end of the present century, be much inferior as a world power to several of the great nations of the earth.

Just now, perhaps, the American people are not ready to welcome into the Union ten or twelve states away out in the Atlantic and the Pacific, though the people are of their own tongue and high up in the scale of civilization. But when we have solved our problems in the Philippines, in Porto Rico, and in Cuba, and when wireless telegraphy and airships have further annihilated distance, we may be ready. Thanks to Mr. Stead for so bravely suggesting this federation, and for so plain a presentation of the fact that the center of the English-speaking race despite the blunder of George III has been transferred from along by the Thames to the Potomac!

Just at this point in our writing there comes to our notice an article by an American writer on "The Americanization of England." In it are set forth the changes which are being wrought in British thought and life through American influences. The author says that "a thousand illustrations might be given from the petty and common place details of thought, conduct and manners, which are also the significant and characteristic things of life, showing the progressive influence of our aggressive Americanism upon the British people." And it is said that both Americans and Englishmen can well afford to regard this closer relationship with equanimity, for the reason that it will result in the development of the best qualities of both.

Perhaps it will be through the closer relationship along the lines pointed out by this writer that both peoples will eventually be brought to desire some such federation as Mr. Stead predicts.

American manufacturers are not entering British markets with any such intent: American girls are not taking unto themselves English husbands with the intent of advancing any such federation idea; nor are Englishmen encouraging all this and much more with any such thought in mind. Nevertheless, through it all may be forged a link which will lead to the forging of other and yet stronger links, until finally the prediction that will now seem to many as idle will have its fulfillment.

Among the colleges highly spoken of by Dr. D. K. Pearsons a few days ago in Chicago were Whitman at Walla Walla, Washington; Pacific at Forest Grove, Oregon, and Pomona at Claremont, California. Dr. Pearsons intends to make his gifts to colleges during recent years count for the utmost possible by adding more in the places where more is needed and where good use is made of what has already been given, by commendable business management. It is to be hoped that when this friend of Christian education makes his further and final gifts the three institutions herein named will be so remembered as to place them where they can do the grand work that is opening up before them along this rapidly developing Pacific Coast. But Dr. Pearsons gives always in such a manner as to draw out gifts from others also. Accordingly, there is something for the friends of these institutions who reside on the Coast to do. Let the Congregationalists from the Mexican line to British Columbia remember that these educational institutions are theirs to foster and to so build up as to make them great factors in the training of young men and young women for true living. No matter what other educational institutions the Pacific Coast may have, it will always need those at Walla Walla, Forest Grove and Claremont.

Our Washington and Oregon letters contain this week much that will be of interest to California readers. Many persons in California will read with regret the announcement of the resignation of the Rev. Dr. Ackerman as pastor of the First church of Portland. Dr. Ackerman has done a good work in Portland. It has been under circumstances somewhat trying, the church carrying all the time a heavy indebtedness; but it has been a work that will endure. The man who follows him will have nothing to tear down, but will find good foundations on which to build.

The American Board Almanac for 1902 is more beautiful and valuable, if possible, than heretofore. It is nicely illustrated and has maps showing the mission fields, tables of facts furnishing such information as persons interested in missions desire to have, and the names and addresses of all our missionaries. This is the first number that has had tables of hospital, dispensary and entire medical work. No one with the missionary spirit will wish to be without it. It can be had of Mr. Frear at Congregational headquarters, Y. M. C. A. building, San Francisco, for 10 cents.

The Zionist Movement.

By Mrs. D. C. Bell.

"For I will take you from among the nations, and gather you out of all countries, and will bring you into your own land" (Ezekiel xxxvi: 24).

In the history of the world God has kept the witness of himself in the Hebrew nation.

From the call of Abraham until the fall of the temple and the destruction of Jerusalem the history of nations has been written in the records of God's chosen people.

If, in the beginning of the twentieth century, a new star has risen in Jacob creating a new hope of entering the promised land, it must be that God has still some great purpose with the Hebrew people and there is to be in them a further revelation of God's glory.

Moses foreshadowed this when he said, "Of all the nations of the earth this nation have I loved."

"For thou art a holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself above all the nations that are upon the earth."

"What advantage, then, hath the Jew?"

"Much every way. Chiefly, because unto them were committed the oracles of God."

Paul asks the question, "Hath God cast away his people?"

Paul also answers the question. "God hath not cast away his people whom he foreknew."

Paul also adds, "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part hath happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved."

With these things in mind we may well ask, What is Zionism?

Dr. Wise gave the answer when he stated in the Zion Congress: "Zionism represents the aspirations of homeless Jews the world over to found a legally safe-guarded home in Palestine under the suzerainty of the Turkish government and the guaranteed concert of European powers."

For two thousand years no such national revival has been known. The fall of the Holy City and the destruction of the temple brought about the scattering of the people and the loss of a national spirit.

The Jewish nation from that time did not consciously exist.

This national spirit was born anew in the city of Basle, Switzerland, in the first Zion Congress, August, 1897.

In 1896 Dr. Theodore Herzl published a book called "The Jewish State." It was a bold demand for the conscious reconstruction of the Jewish people as a nation, and many flocked to the standard of Zion from the society called "The Lovers of Zion," a society that had been organized some years before.

Theodore Herzl was not the first to write of the reconstruction of the Jewish State.

George Eliot, years before, had written the Jewish story of Daniel Deronda. In this book Mordecai is made to say "that the Jewish separation from the peoples of the earth will not be completed and have its highest transformation unless our race takes on again the character of a nationality that is the fulfillment of the religious trust that molded them into a people whose life has made half the inspiration of the world."

Mordecai continues: "Behold our people still! They are torn and soiled and trodden on; but there is a jeweled breastplate: they have wealth enough to redeem the soil from the nations that have divided it out, they have the skill of the statesman to devise, and the tongue of the orator to persuade. There is a store of wisdom enough among them to found a new Jewish polity. Then the outraged Jew shall have a defense in the court of the nations."

We must say amen to the words of Mordecai. Their house was to be left desolate until they should say, "Blessed is he that cometh in the name of the Lord." If their is an "until," the clock in the time lock of Israel's return must come to the full hour in the fulness of time; then every tumbler in that time lock must fall into place, everything must be ready, for in the great plan of God nothing takes place until the full hour strikes.

The newly-begotten consciousness of a Jewish state meets the old traditions of the Jews and the hope which orthodox Judaism has kept alive. To bring this about there must be the charter granted by the Sultan of Turkey. There must also be Rothschilds and Montferris to furnish the money for irrigation and the rebuilding of cities. There must be the promised increase of the dew and the early and later rains. There must be the building of railroads in the preparation of the land. From the sleep of centuries land and people must wake together, and we should not expect to see signs of life in the long desolate land without a corresponding new life dawning among the people.

The prophet proclaims the expectation of the raising of the Jewish ensign, and it is the raising of this ensign that "shall assemble the outcasts of Israel and gather together the dispersed of Judah."

The hope of possessing Palestine is the foundation stone of traditional Judaism. Orthodox Judaism has kept this hope alive and the prophets foretell divine intervention in bringing it about.

The first Congress held in Basle was made up of representatives from 117 societies, and these Jewish men came from all parts of the world. Though they spoke the languages of the countries from which they came, they could all unite their voices in the Hebrew Psalms of David.

The next year came round and with these Hebrews came the ensign that in the fulness of time was to be raised to the nations. Who had thought of a Jewish flag? But surely a reconstructed state must have a flag, and it must be the old flag used when every tribe in Israel stood by the banner. Who had remembered the parables of Balaam? When the Gentile prophet had been willing to curse Israel for the money offered he was not permitted to do it; he could only speak the words of the Lord. In his vision of Israel's future he could only say, "How shall I curse whom the Lord hath not cursed? From the top of the rocks I see him, and from the hills I behold him; it is a people that shall dwell alone and with nations it shall not be counted. The shout of a king is among them." "There shall come a star out of Jacob, and a scepter shall rise out of Israel."

"God is his own interpreter, and he shall make it plain." When did the star rise in Jacob?

It is the spring of 1897. We stand in the Lessing's club house, Chicago. The Jewish men are gathered, and to the surprise of most present there is displayed the old flag of David—the six-pointed star of blue on the field of white.

Not until the second Zion Congress meets in Basle is the beautiful flag unfurled and adopted by the Hebrew people. Today their flag is found in all Zion societies the world over.

In the year 1897 a Zionist press arose in almost every country. Meetings were held in almost every city where Jews dwell, and an enthusiasm evoked

which the Jews had not known through all the years of desolation. As if, with a magic word, a centre had been formed around which all diverging interests in Jewery could congregate.

The New York Zionist Bureau has issued circular letters to the constituent societies, and has also published several pamphlets called the "Aims of Zionism," "The Progress of Zionism," "Proceedings of the Zion Congress."

This year, 1902, a new magazine called the "Maccabaean" is published under the supervision of the American Zionists. The magazine contains such articles as "The Fundamental Principles of Judaism," "The Internal Jewish Question," "National Dissolution or Continued Existence." To these publications I am indebted for much in this article.

The Rev. E. H. Stiner writes a very interesting account of the third Congress held in Basle. He says, "The Star flag, the shield of David, floats over the building and decorates the hall in which the council is held. There are nearly two thousand people at the opening session, all is bustle and excitement. Dr. Herzl makes the opening address, closing it by saying, 'Upon the righteous of all religions and of all nations we call for aid.'"

One writer says, "Have you for one moment thought what is to become of the Jews? A very large per cent plundered and robbed, the people themselves turned out upon the streets, there to wander like dogs in quest of a scrap of food? Have you for one moment thought what is to become of them physically, morally, intellectually and spiritually? What it is to be despised and cursed? What it is to be without a home-land, peculiar in every land, a people without a country?"

God has not forgotten the Jew, but while he is a stranger in the cities of refuge, he must wait for the new order of things to take place in the fulness of time.

To understand the Scriptures the Christian must give the Jew his rightful place; then he can rightly divide the Word of truth. It is from the Scriptures that we know that there is a set time to favor Zion. The Sweet Singer of Israel struck the keynote in the 102nd Psalm: "Thou shalt arise and have mercy upon Zion; for the time to favor her, yea, the *set* time is come. For thy servants take pleasure in her stores, and favor the dust thereof; so the nations shall fear thy name, and all the kings of the earth thy glory. When the Lord shall build up Zion he shall appear in his glory."

Today the Jew stands before the whole world asking for the land promised the seed of Abraham, Isaac and Jacob; the land that the nations have divided out among themselves and yet have never been able to build up and settle. Today railroad building is bringing that land into prominence, as Palestine is the bridge between Asia and Africa. The Jordan valley is now a desert; it has in it the possibilities of a paradise. Last August water was brought into Jerusalem from the old pools of Solomon, eight miles away; many changes are now taking place in the long desolate land.

In closing this paper let me say that we have only touched some of the significant things that relate to the land and the Zion movement. We have not mentioned the Congress held in London in 1900, nor the Congress called to meet in Basle, Switzerland, the 26th of December. There may be items of interest for a future paper.

Again let us ask, What saith the Scripture? There are prophecies that shine as gems that we may place in this mosaic—prophecies as to both land and people. After the curses must come the blessings, and all the time that the people have been away from the land, the land has kept its Sabbaths. "They shall accept the punishment of their iniquity; then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember: and I will remember the land." "Behold days are coming, saith the Lord, when the plowman shall come up close to the harvester, and the treader of grapes to the one that scattereth the seed, and the mountain shall drop sweet new wine; and I will bring back the captivity of my people Israel and they shall build the wasted cities and dwell therein; and they shall plant vineyards and drink their wine; and they shall lay out gardens and eat their fruit, and I will plant them upon their own soil, and they shall never be pulled up any more out of their land which I have given unto them, saith the Lord."

Zionism and the star flag have brought to the dead and buried nation a new hope of national life, and new breath must come to these dry bones.

Zionism is the first ray of light before the dawning of the morning. The budding of the fig tree is the promise that summer is nigh.

"He that scattered Israel will gather him, and keep him as a Shepherd doth his flock."

Minneapolis, Minn.

The Matsuyama Temperance Society.

Sidney L. Gulick.

This society was organized shortly after the visit of the Rev. Mr. Miyama last May. Although nearly seventy persons signed the pledges and expressed their desire to become members of the society, yet as a matter of fact only two-thirds of this number have taken part in the meetings. These have been held each month, having an attendance ranging from 20 to 40. Despite the smallness of the society, however, it has already begun to modify the town sentiment very perceptibly. The last meeting of the society was devoted to the relation of personal experiences. Three members were especially asked to tell how they had met the question of drink in their social relations.

The first speaker is an official in the police department, whose rank is pretty high. He never was a great drinker, but always drank his share on public occasions. He was not conscious of any injury except to his stomach, from over-eating. But he has found by practicing total abstinence that he has profited economically, physically, in power of steady application, and freedom from headache, in the use of time and in clearness of thought. Since signing the pledge he has hitherto practiced total abstinence for himself, but he has not felt that he could require it of guests. But a recent experience with a guest who drank himself drunk, costing no little time and trouble and expense to the host, has led him to decide neither to give nor receive any intoxicating drinks.

The second speaker is the Principal of a Koto Sho Gakko and has wide social relations. At the ceremony celebrating the completion of his new school building the local school committee was intending to serve sake to all the children; this he prevented. It was, however, his duty to serve the sake to the 150 invited guests, among whom were the governor and lesser dignitaries of this Province (Ken); he was in much perplexity, as he would surely be pressed to drink in return. He bravely performed his part without tasting a drop; he says that had he done so he would have been utterly incapacitated before the end of the ceremony. He was married during the summer, and succeeded in having water substituted for the ceremonial wine, but only after a severe conflict with the others interested.

The third speaker is the head of the Normal School

adjunct. From his young boyhood days he has been a great drinker, as his father and grandfather have been before him; he used to think it did him no harm, but he has learned better. Whenever he received invitations to meetings involving drink, he would not only decline, but send in his protests; when a friend chided him for giving up the jovial bottle, he replied that he could get drunk without drinking and proceeded to act as he used to when drunk, battering his friend, breaking the lamp, etc. After eight months' total abstinence he finds that his desire has left him. He was deceived one night by a friend; a cup of tea he had left when going out of the room for a moment was emptied and beer substituted; without noticing it he began to drink, but the taste was very disagreeable, to his surprise and delight, for he had been especially fond of beer.

These three speakers are not yet Christian, although they are closely identified with us and will in all probability become professing Christians in time. They are faithful readers of the Bible and are earnestly studying the question. Their experiences the past few months have done much to establish their faith in God and Christ, and to realize the need of united life in the church. Being men of responsibility they are exceedingly busy. They all came into connection with our work through the English night school which Mr. Stanford and I conducted for about a year.

It is the united testimony of the members of the society that social occasions at which sake is considered essential to the life of the meeting have very much diminished in number, since we began our agitation on the drink habit, Christian practice of having only tea and cakes now being quite common. With the same amount of expenditure a temperance evening can be made quite luxurious; but, as a rule, the usual fee expected of each guest has dropped from 50 or 80 sen to 10 or 15 sen; as special attention is now given to making the conversation interesting of itself, these meetings are said to be surprisingly happy.

When I see these wide results in society of our work, I realize afresh that the true way of estimating the value of what we are doing is not by counting the number of professed Christians. This is perhaps the poorest method. We must look at the vast number of lives blessed, and the higher ideals that are accepted by all. And when I consider how many of these young men we are reaching, and through them society, by means of our English teaching, I take heart again in this method of work.

Chinese Exclusion.

Editor Pacific: I have just read, in this week's Pacific, the very interesting article written by Rev. Jee Gam on the troublesome Chinese Exclusion question.

At the outset, let me say that I am not in any sense antagonistic to the Chinese as a people; for, to my mind, as a race they are no better, and certainly no worse, than any other nation of the earth.

Many years ago I lived in China proper and the British Colony of Hongkong for something like twelve years, and therefore I am in a position to speak, or rather write, a word or two on the above subject understandingly.

I do believe that our genial, prolific and eloquent writer and speaker, the Rev. Wm. Rader, was too sweeping in his denunciations, and, like many others, spoilt his case by too hasty and vehement assertions.

To my thinking, the principal objection to Chinese immigration is not so much to race, creed, color, morals, etc., as to numbers; there are, as far as we know from fairly reliable data, roughly speaking, four hundred millions of Chinese—a number larger than the inhabitants of the whole of Europe combined, and the danger is solely and wholly from this source; and so the Rev. Jee Gam is discreetly silent on this vital point; he speaks pointedly of the Japs, but the difference between the two nations is as one to ten.

What the Americans have to guard against is the wholesale importation of coolies under that very blighting and pernicious system, the contract labor; and the Orientals have such original and clever ways of evading even the strictest law and regulation, and defying the closest investigation and scrutiny, that it would be an utter impossibility to keep them in check.

There is not much risk of the better class of Chinese leaving their country in great numbers for foreign lands, for they are too patriotic and too proud and contented for that; but one cannot say that of the lower class; these coolies can live in their own country, and for the matter of that, for very little more, in this country, in the matter of food, on just one dollar a month, by several clubbing together, and work from twelve to sixteen hours a day the year round; now what white man can do either of these?

Rev. Jee Gam writes of the Chinese at some future time shutting out the Americans from their country, in retaliation, I suppose; but does not he see that American laborers are not under any circumstances likely to go to China for work? Can Mr. Jee Gam point out in the whole of China a single foreigner working for Chinamen as shirt-maker, shoe-maker, cigar-maker, or market gardener, etc., as in the case of Chinese in this country?

America is not by any means the only country that excludes Chinamen on a large scale; all the British Colonies—in fact, all the civilized countries—do the same, on the simple ground of self-protection; and to be still more accurate, some countries go so far as to object even to the white immigration.

Now, Mr. Editor, in conclusion, let me add, that I am not an American citizen; consequently, I am the more impartial and disinterested in this matter. *Observer.*

In the Interests of Home Missions.

Good news, like the fragrance of flowers, has a pervasive power of its own. Although it has not been definitely nor widely announced that Mr. and Mrs. Broad of Kansas are to be with us in California, yet it seems to be generally known, and many inquiries are being made concerning the plans being made for them.

Through the generosity of an Eastern lady, they are enabled to give their time, hereafter, to a more general missionary work. Mr. Broad has been for fourteen years the efficient Superintendent of Home Missions in Kansas, and has led that State into self-support, and his wisdom and experience will be valuable to us just at this time when we are testing our own wings.

Mrs. Broad is the same woman we have known as Mrs. Caswell, wise in counsel, tender, eloquent, persuasive in speech.

While they come at the invitation of the Directors of the California Home Missionary Society, and with the main purpose of helping to raise our needed funds and to organize some needed work, still they are ready for every good work which needs them. A number of engagements have already been made. Others may be made through the Superintendent of Home Missions.

Pacific Coast Students' Conference.

W. M. Parsons.

One of the ministers present as a visitor said to the writer, after the closing session of the Students' Conference at Pacific Grove last Sunday night, "I believe this Conference means more for the growth of the Church and the future of the Kingdom than any other gathering of the Church held on this Coast." It is easy for any one present at the Conference to concur in this estimate of its influence.

It has well been said that "Pacific Grove has a charmed significance among the colleges of the West. For five years past it has lent its rugged beauty and repose to the Annual Student Conference for this section. The recognition of value accorded this gathering is best attested by the sacrifices men make to attend it. Those colleges are few and isolated indeed in which organized effort is not made to secure, through organized representation, the advantages it affords, while a marked and growing tendency is apparent among undergraduates to regard attendance upon at least one Conference essential to a completely rounded college course.

ITS PURPOSE.

The Conference which is directed by the Student Department of the International Committee of the Young Men's Christian Associations has the clearly defined purpose "to deepen the spiritual life of college men, to train them for leading the organized Christian work in their institutions, and to intelligently relate them to the Kingdom of God for service after leaving college."

THE TYPE OF MEN.

It is a splendid group of men who have been sent here. They are a picked company from the student bodies, and students are a select body to begin with. The Conference group shows character. They are the men who are doing things—the efficient class. They are full of life of the highest type. It is wholesome, sane and natural.

The ninety students here come from twenty universities and colleges. The delegate from the University of Idaho comes over thirteen hundred miles, and two stalwart youth from Whitman College, over twelve hundred miles. Fourteen other men come from Washington and Oregon. Pomona College had six men present, and Occidental nine, the largest delegation at the Conference next to Berkeley, which has a company of thirty-six men, representing the strongest Association west of the Rockies and one of the strongest Associations of the country. Stanford has a representative delegation, but not more than a fourth the number that the institution ought to have.

ORIGIN.

The beginning and development of the system of Conferences, of which this one is a part, would be an interesting study. The idea had its inception in the mind of C. K. Ober fifteen years ago. He consulted with D. L. Moody, who at once saw a vision of great possibilities, and in the summer of 1886 he invited, through the International Committee of the Young Men's Christian Association, students from the universities and colleges to meet at his home in Northfield. (The first Conference was held at Mt. Hermon, where the Moody School for boys is located, but in subsequent years has been held at Northfield. Mr. Moody drove over from his Northfield home each morning.)

Mr. L. D. Wishard and C. K. Ober, College Secretaries of the International Committee, assisted by the several State Secretaries of the Y. M. C. A., visited the College Associations, and as a result nearly three hundred students from ninety institutions came together. To Messrs. Ober and Wishard as Directors, to Mr. Moody as the presiding officer, and to Dr. A. J. Gordon, Dr. Pierson, Dr. Ashmore of China, and other noted speakers, was due the marked success of the Conference. The morning hours were devoted to discussion of Association methods, to Bible study, missionary and other addresses. The mighty missionary spirit developed and fostered by the addresses, and the tactful work of Robert Wilder led one hundred of the men to a decision to give their lives to foreign service.

ITS FRUITAGE.

Columns of The Pacific could be filled by stating the fruitage of this first Northfield Student Meeting, and then the half would not be told. The impression on leaders and students was such as to demand that it become a permanent institution and it has.

Out of it has grown: (1) Three other similar conferences in the United States, which have touched directly the lives of more than 10,000 students, and indirectly more than twenty-five times that number of the coming leaders in American life. Institutions of learning as well as individuals have been transformed by the influences going from these "Northfields." (2) The organization of similar Student Conferences in England, Scandinavia, India, Japan and China. (3) The Student Volunteer Movement, which has enlisted 10,000 of the best men and women of the colleges for the foreign missionary service, more than eighteen hundred of whom are already at work under the Church Mission Boards. Through this movement new life has been infused into the problem of the world's evangelization. (4) The World's Student Christian Federation, which many thoughtful men regard as the most potent agency of the Church in its world-wide outlook. (5) Its best fruitage is doubtless the leaders it has given to the Church. Most conspicuous stand John R. Mott and Robert E. Speer, both of whom are mighty statesmen in the Kingdom of God.

A college president, to whom these five points were mentioned, said he believed a study of the influences going out from that first Student's Conference, held in 1886, would convince any man that it was the most important religious gathering of the nineteenth century. Certain it is that it set in operation forces which are proving to be mighty in the proclamation of the gospel to all men in all lands.

PLATFORM ADDRESSES.

The Conference was most fortunate this year in its platform speakers—Dr. Dille and Dr. Baker of Oakland, Dr. Clampett of San Francisco, Dr. Chapman and Dr. Walker of Los Angeles. The themes presented by these speakers were all of a character to quicken the thought, faith and zeal of the men. Dr. Baker's first address on "Service" struck a high note and reached the minds and hearts of the men. He dwelt principally on (1) The Dignity of Service. The highest ambition man can have is to be of service to his fellow-men. As Christ was sent to serve, coming freely, gladly to serve and save the world, so we also are sent. (2) Imperative Necessity of Service. We must go as willing servants. Life is to get and to hold and to have in order that we may give. There is a proper selfishness—to serve others to save his life. "He that looseth his life shall save it." The university man, with his larger privileges, should deem it his high privilege as well as his duty to serve men whose opportunities have been more limited. His larger life should be poured out to fill other lives. (3) The Joy of Service. In no other way can men expect to reap permanent

satisfaction and to know the real joy of life, except as they enter into sympathy with and make their lives helpful to others.

Dr. Chapman was listened to again this year with the same keen interest as in former years. He spoke first on the Holy Spirit, starting with the familiar words, "But ye shall receive power, after that the Holy Ghost is come upon you." God is always calling to the impossible, things we cannot do unaided. But when God says, "Go," he gives power to go. The Holy Spirit is a guide, a comforter, a power—not human power; it comes not by cultivation, but is imparted from without. The greater the burden, the greater the blessing, if with the burden comes the power to bear it. Through the Holy Spirit we have power over sin also for service, and lastly, power to influence the human heart. Not a power you can see, but a power that use you. Don't be a good organist, but a good organ in the hand of the Master. You can be of service, just as you allow God to work in you—"not by might, but by my Spirit, saith the Lord."

Dr. Chapman's address on "Prayer" emphasized it as the Christian's privilege. The Bible teaches that prayer is pleasing to God, that importunity in prayer is your privilege. God gives Holy Spirit to aid us in prayer. We have something to do with the operation of God's laws. We are learning of God's laws all the time. God knows what is best, but what you do helps determine what is best. "An Honest Doubter" received attention at another hour by Dr. Chapman, and at his last meeting with the men he pleaded for the co-operation of students in the very difficult task of annihilating the saloon, and thus removing from among our people the most prolific source of evil.

Dr. Dille's address on "Records of God's Revelation" was calculated to settle some of the questions that cause doubt among men. "Isn't it reasonable," asked Dr. Dille, "that God should reveal himself?" All monarchs have communication with their subjects. When a man obeys his conscience, all the light he has, he does his best. But conscience is not always correct. Man needs God's word. Is the Bible the revelation of God? As internal evidence he suggested: (1) The unity of the sixty-six books; (2) the truth it reveals—its idea of God, of man; (3) by the minds it masters; (4) its revelation of Christ; (5) redemption proves it divine. The Bible is the story of redemption. The world has more theology than it needs, more literature than it reads and more ethics than it lives up to; but it is hungering for the word of redemption.

In his closing address on "Faith," Dr. Dille discussed the present trend of life and criticism. We need fear no criticism. The truth will stand. This is an age of criticism, hence of doubt; hence an age of progress, for ages of criticism precede periods of growth. The present great missionary movement is an evidence of faith. Christ will triumph.

DR. WALKER ON THE MINISTRY AS A LIFE WORK.

In addition to delivering two platform addresses, Dr. Walker spoke at one of the life work meetings on "The Ministry as a Profession." The large opportunities afforded in this age to proclaim the glad tidings to men lost in sin should appeal to the robust, vigorous, ambitious student. The ministry, as never before, calls for college-bred men—men whose training has been the most thorough and complete, and who can bring to their labors a wealth of culture as well as piety and consecration. Inclination, natural qualifications, outward opportunity, should be regarded. The ministry will call out and develop the best in a man, but it is hard work and demands for success, in the right sense, a life of self-surrender. If you love God and love men, you may find joy unspeakable in bearing the message of salvation to men tried, tempted and defeated in their battle against sin.

DR. CLAMPETT'S ADDRESS.

Dr. Clampett of Trinity church was present at the Conference for the third time. His addresses were received with marked enthusiasm and, as on former occasions, he made a deep impression on the student. In his first address he discussed the theme, "The Fullness of Salvation." He spoke of salvation as something for the present; the life that now is. Salvation means the saving of the body as well as the saving of the soul. Men should bring, not only the body, but the intellect as well, into the captivity of Jesus Chrst. Purity of life and purity of thought are absolute essentials to a real life. In his last address to the men he referred to the words of Emerson. "Hitch your wagon to a star." He emphasized four points: 1, Sanctification; 2, Thoroughness; 3, Spirit of Annihilation; 4, Perseverance.

Sanctification comes as a result of a slow development. You must strive hard. You must forge your life. You must be absolutely obedient. You must give up many things. But you give nothing up for Christ's sake that something better does not take its place. The Church today is filled with Christians merely by assent, not active, striving Christians. Hard, persistent, unremitting work must characterize the true Christian. It is true that "he that loseth his life shall save it." This is an age of irreverence. Our present curse is the irreverence in home and public life. We apprehend God through our parents. Reverence is wanting in the home, therefore men fail to reverence God. Men believe you not by what you say, but by what you do, and what you do must be done reverently. Rebuke irreverence. Have the courage to rebuke the man who profanes the name of God. God is as near to you as the breath you breathe. Realize that truth, act upon it, and men will know that you have been with Jesus Christ.

PRESIDENT WHEELER TALKS.

President Wheeler of Berkeley captured the hearts of all by his unqualified and enthusiastic endorsement of the Y. M. C. A. work. It trains men to naturalness and to reality. Christ lived the life of a normal man and the Association man is living this kind of a life in all the college activities. In substance, President Wheeler, among many other good things, said: "You should never tear down the religion of a man. Do not break what a man has; give more. This Young Men's Christian Association has the empire of the world in its hands. It is the noblest work that is being done today, giving men life and that more abundantly.

I would rather do the work John R. Mott is doing than that of any other man I know. He is doing a greater work for humanity than any other man now living." That is a striking utterance to come from the President of a great State University, but when we consider the work being done by Mr. Mott as the staesman-leader in the world-evangelization scheme of the Student Christian federation, it does not seem an unreasonable statement. President Wheeler knew Mott as a student and is familiar with the work he has accomplished in the twelve years since his graduation

Probably the most impressive hour of the entire Conference was at twilight on Sunday night, when seven of the student volunteers were asked to state their reasons for wishing to go to the foreign field. Could every pastor and every church member in this State have listened

to the frank, manly statements of these seven men, the collections for foreign missionary work this year would be vastly greater than they were last year. The men themselves were a striking illustration of the fact that hard and heroic service appeals to the strongest men. It is doubtful if three stronger university men could be found on the Pacific Coast than three of the number who spoke in that meeting.

Three of them were General Secretaries in the three largest universities on the Pacific Coast. Mr. Ewing, of the University of Washington, Goodsell of the University of California, and Harter of Stanford University. In substance, the following statements were given by some of the men. "It is my duty to go wherever God wants me to go, and as I see it the greatest need today is in the foreign field, and I believe it is my duty to go where there is the greatest need." "I have good health, I have nothing to keep me in this country, and as I study the situation in the foreign field I am forced to the conclusion that there is where I ought to invest my life." "At home physicians are more plentiful than patients. Physicians crowd one another. In mission lands there is not one physician to 200,000 of population. I have nothing to compel me to stay in this country and I expect to go as a medical missionary because of the much larger opportunity offered to the Christian physician in foreign lands."

The statement given by Mr. Fred Goodsell, General Secretary of the University Association at Berkeley, and son of one of our Congregational ministers, was such a clear and logical one that it is worth giving in full. Mr. Goodsell made his decision to go to the foreign field at the Conference a year ago. This year, when asked to make a statement as to why he had made such a decision, he took from his note-book a statement which he had made when trying to decide the question for himself. It is a clear and logical presentation of the call as it comes to the reasonable and thinking man.

"Why should I go?"

1. The tremendous need.
2. Christ's commands.
3. Christians owe it to their generation. If we do not tell it to the people in darkness, who will?
4. So many cannot go.
5. Through prayer it seemed to be my duty.
6. I had no reason for staying at home.

"Why should I decide now?"

1. I had been thinking about it for two years.
2. It will give point to my preparation.
3. It may help others to decide.
4. It simply records my willingness to go where God wants me to go.

Conclusion: As an honest man I could only write at the bottom of the page, "I will go!"

Magazines.

St. Nicholas for January tells how we set our watches by a star. An especially attractive feature this month is the department of "Nature and Science for Young Folks."

The Century for January has the third of a valuable series of articles entitled, "The Settlement of the West." The second paper on Thackeray's visit to the United States appears. There is considerable in the line of humorous stories, this being The Century's year of American humor.

The Homiletic Review for January contains several valuable leading articles, such as "The Preacher's Place as a Leader," by Dr. Parker; "The Genius and Work of Joseph Cook,' 'by President J. E. Rankin; "Will the Golden Rule Work in Daily Life?" by C. M. Sheldon; and "Critical Theology Versus Church Theology," by Prof. G. H. Schoddle.

The January Review of Reviews contains, among leading articles, a valuable discussion of the subject of Western irrigation; a survey of the "Good Roads Movement," and an illustrated sketch of Alfred Nobel, the Swedish inventor of dynamite, who left his wealth to be distributed in the form of annual prizes for the advancement of science and the promotion of international peace.

The Missionary Review for January contains a finely illustrated article on "The Island of Guam and Its People," by the Rev. F. M. Price of the American Board work. The Rev. Dr. Leonard furnishes a map giving the missionary statistics of the world for 1901, and there is a round table discussion of the missionary outlook in Asia. This Review stands pre-eminent for general missionary intelligence. It is published by Funk & Wagnalls, New York, for $2.50 a year.

The Delineator for January gives in addition to its large amount of fashion information a finely illustrated article by Ira D. Sankey entitled, "Through Egypt and Palestine." In the series on notable women there are personal recollections of Mrs. Browning. In "Notable Pensioners of the Nation," there are portaits of Mrs. Grant, Mrs. Logan, Mrs. Garfield, Mrs. Harrison and Mrs. McKinley, and pictures also of their homes. A number of valuable articles are announced for future numbers on "Athletics for Women," and "Occupations for Women." Among articles for children will be a series of natural history stories.

Church Extension Society.

The Anniversary Meeting is to be held this year in Oakland early in February, probably in the Market Street church. It is hoped that friends will reserve a night for this occasion, and that we will all endeavor to make it as interesting and enjoyable as the one last year in the First church, San Francisco. Fuller announcement will be given later. *C. Z. Merritt,* Sec.

Next Monday the Congregational ministers of San Francisco and vicinity will have their annual New Year devotional meeting.

The quarterly meeting of the Woman's Home Missionary Union of Northern and Central California will be held on Thursday, January 23d, in the First church of San Francisco. Mrs. Broad of Kansas is expected to speak.

The beautiful poem on the cover page of The Pacific last week was marred by the word "retain" being substituted for "restrain" in the second line. This correction is made inasmuch as many of these cover page poems are kept by readers of The Pacific.

True poetry is the expression of the soul. It is noble language and we love it. Busy men should read it. Let no day pass without a verse at least. A love for it is not an unmanly trait or an indication of weakness in any particular. We err when we associate it with such elements, for it is the very essence of manliness and a sure evidence of real strength. Wife and mother love it, and this should end all doubt. Weak womanhood rarely if ever cares for it. Because an Oscar Wilde was weak and silly over flowers—or a flower—is no reason why we should turn away from the flowers of God's hand.

The Sunday-School.

BY REV. F. B. PERKINS.

The Birth of the Church. (Acts ii: 37–47.)

Lesson III. January 19, 1902.

V. 37. Another illustration of that power which is the keynote to this book of Acts. We have seen that power as the promised gift of God to the disciples. We have marked the fulfillment of the promise in the varied speech and in the clearer understanding of the truth in Jesus, by Peter, and the others. We have seen how it gave the tongue of the orator to those unlearned men. Now we mark the extension of that power in its effects upon the hearers.

"They were pricked in their breast" by the truth, as the flesh by a sharp, pointed instrument—a painful, but beneficent suffering, awakening the moral nature and commanding the assent of the conscience. Like the physician's note of danger, it stirred to prudent action. "Brethren," they exclaim, "what shall we do?" Such realization of danger is the first step toward safety.

V. 38. The answer is simple but thorough-going. "Repent, change your way of thinking, let a different mind possess you, order your conduct by new motives; not only so; be baptized, every one of you, in the name of Jesus Christ, unto the remission of your sins"; i. e., publicly identify yourselves with Jesus Christ as your Savior and Lord, that he may remit or discharge your sins. It is in this general way that we are to understand the term "baptize," not as bringing into prominence any particular form of the rite, or its especial significance as an ordinance. There was a ceremony with which the Jewish people at that time were familiar; precisely what its theological equivalents were in their minds is not so clear, and is certainly of secondary importance. As administered by John the Baptist, it conveyed to the recipient God's pledge of salvation; as administered in the name of the Lord Jesus, it conveyed the same assurance, but with the added truth that this salvation came to the penitent in and through Jesus Christ. This was the primary and supreme element in baptism; others were secondary and implied. Therefore, we have the phrase, "*Be* baptized"; *not* "Baptize yourselves." Thus accepting God's assurance of salvation, "Ye shall receive," as its outward and visible expression, "the gift of the Holy Spirit."

V. 39. The universal reach of God's redeeming love is here brought to view. The promise is not restricted by time or race. It is for all the children of God. Not for Jews only and their offspring, but for those of every clime and name who will heed God's call.

V. 40. The whole substance of teaching during that wonderful day is epitomized in the plea, "Save yourselves from this crooked generation"; i. e., separate yourselves from those who are setting themselves against God's reasonable government, bolstering themselves up in their pride, holding on to their unrighteous ways of living and refusing the offered grace and the service which is God's due.

V. 41. The issue of those revival meetings was such as has often since been witnessed. Some perversely and obstinately steeled themselves against persuasion; others saw in them what in truth they were, a message from heaven, and joyously yielded themselves up to its constraint. How many of the former class there were we are not told; but of the latter three thousand stepped boldly out upon God's forgiveness, and, in baptism, publicly identified themselves with the Lord Jesus Christ, as his disciples.

V. 42. With these the act was not the expression of any fleeting emotion; their whole heart, mind and strength went into their resolve. Not only then and in some single public confession, but continually through all the days which followed, and in face of whatever obstacles or foes, they held on to their new hope and ways of living. Specifically, they devoted themselves to a fuller comprehension of these glad, new truths, humbly placing themselves under the Apostles as their guides and teachers. More than this: they identified themselves with their fellow-disciples as friends and fellow-laborers. They shared each other's hospitality, and spent much time in personal and united prayer.

V. 43. Those were, indeed, notable days in and around Jerusalem. Three or four thousand persons, moved as these were to the depths of their being, and living lives so different from the past, were a spectacle which must have profoundly moved beholders. They would stir to its depths any community, in any age of the world, friends acting upon friends, and even the common gossip being subsidized to extend the knowledge and deepen the impression. The developments of their lives also were such as to secure interested attention. Even had there been no other attractions, the result upon the public must have been awe-inspiring. The effects produced by what are termed revival meetings or great religious conventions upon a community are suggestive of that fear which, we are told, came upon every soul. But, in addition to these, were the wonderful and significant manifestations of supernatural power, through the Apostles; like, it is probable, to those elsewhere recorded as marking and confirming their testimony. It was a wholesome fear, such an one as we might wish could become more frequent in these days of religious indifference and of absorption in material interests. These times in which we are living imperatively need just such a persuasion of "the things unseen and eternal," as the impulsive force to a course of living which shall not miss life's great end.

Vs. 44, 45. Turning now to the interior life of the Christian body, we note, as the characteristic spirit, the prevailing harmony which was expressed in intimate social relations, and in a community of goods which held all things subject to the needs of each. To such extent did this brotherly kindness reach, that those who had come into the fellowship endowed with material wealth of whatever sort, "sold their possessions and goods" and shared the proceeds with their less favored comrades. As Tennyson has put it—

> "Love took up the harp of life
> And played on all its strings with might;
> Touched the chord of self, which trembling
> Passed in music out of sight."

In this action there was no compulsion from without; it was made possible only by the fervor of their passion. Regarded as a standard of living, it was too high even for Christian disciples in the first freshness of their love, and far in advance of any subsequent times. Yet, its animating motive was eminently Christian, and points to what will, doubtless, be a realized social order, in some form, when that temporary outburst of affection and faith becomes general and habitual among the followers of Christ. When that time comes there will be no call for a Patent Office in Washington, and the theoretical generosity with which reputable physicians feel themselves in honor bound to make public each new discovery which tends to health will become the law of all life.

Vs. 46, 47. The items which follow add to the beauty and winsomness of the picture of those early days. Their fellowship was cemented by daily united religious worship, and, departing from the temple with joyous hearts,

they sat down together in each other's houses, partaking of God's gifts with grateful gladness and heartfelt devotion; praising God and making upon all the people an impression of the supreme blessedness of which they had become possessed.

The scene of quiet, peaceful happiness which these words suggest has never, I venture to say, been surpassed, if it has been equaled, since Paradise was lost. Those believers were not idlers; there was in them nothing of the spirit of the modern tramp; they did not live upon the charity of others, nor seek by violent means to despoil the rich of their wealth. They were not misanthropes, nor were they foolish jesters. They were not dishonest nor untruthful, nor were they in any way open to just censure. They were a band of men and women pre-eminently earnest, cheerful, honorable, and in every particular blameless. There were none in all Jerusalem at that time so joyful as themselves; none against whom the tongue of reproach could less fairly move. The result which is noted in their case is simply the one to have been expected. The people believed in them and were won to them, "and the Lord added to them day by day those that were being saved." Such, in its origin and first developments, was the Christian Church. It was "God manifest in the flesh."

I know not how better to close this study than with the words of Lowell:

"The thing we long for, that we are
For one transcendent moment,
Before the Present, poor and bare
Can make its sneering comment.

"Still, through our paltry stir and strife,
Glows down the wished Ideal,
And Longing moulds in clay what Life
Carves in the marble Real."

Christian Endeavor Service.

By Rev. J. H. Goodell.

Caleb: Choosing a Hard Thing. (Josh. xiv: 6–14.)

Topic for January 19, 1902:

Choose something. The great difficulty among the Lord's host is that so few really plan or execute any definite thing to do in his work. A steer out of his pasture wanders along the road, nibbling the grass here and there, uneasy and uncertain about himself. He soon grows wild in that way. There is too much browsing among Christians. They bear no yoke; they draw no plow behind them. If you are disposed to make any resolutions this new year, determine for one thing that during this year you will not stand around waiting to be asked to take some work, make a lot of excuses, go at it at last with half a heart, and when that particular task is completed, stand around some more, having to be urged to undertake the next job. Have the grace this year to select some particular work and stick to it all the whole twelve months.

* * *

There are always some pieces of work which most people avoid. I do not think there were many among the Israelites who were eager to tackle that mountain that Caleb asked for. The people on that hill were a hard lot to subdue. They were tremendous in size, warlike in spirit and had their cities well protected by strong walls. No easy-going Hebrew who was on the lookout for the main chance would care to attempt that enterprise. There are more Lots than Calebs in the Canaan we are trying to settle. There is a whole procesion of Lots with their families and herds going down the valley to pitch their tents on the well-watered meadows towards Sodom. There is that hard class in the Sunday-school. Nobody wants that. But that class of sweet little darlings is the envy of everybody. What a delightful thing it is to decorate that booth for the bazaar! But our pressing engagements render it quite impossible to return the next day and put things in order again. Oh, yes, the cleaning up is left for the Calebs, only it is usually *Mrs.* Caleb who has to do it in these days!

* * *

What a queer "inheritance" that was to which Caleb became the heir! We have improved our ideas of inheritance since then. We expect our parents or uncles or aunts to dig the best part of their lifetime, pile up a snug fortune, then die and will the same to us, which we at once proceed to enjoy. That we call inheritance, and it is a great sight easier than to do as Caleb did. After going through this land forty years before as a spy, and escaping with his life, Moses promised Caleb that he should inherit a whole mountain, giants, fenced cities, battle weapons and all—if he could take it. And now, after doing his share of the fighting for the rest of the people to secure their portion, he walks up to General Joshua and asks the privilege of getting his inheritance by exchanging arrows and crossing swords with a host of giants, who so frightened the whole nation, half a century before, that they preferred to run away into the wilderness and live, rather than to undertake to drive out these fierce occupants.

* * *

It is wonderful how that ancient idea of inheriting things has died out, and the modern form taken its place. If a few Calebs will get together and build a fine church, fill the choir loft with the best singers going, put the most eloquent preacher in the country into the pulpit, and keep up the running expenses of the institution, how many people are glad to come into their "inheritance"! They inherit the best musical performances, the best intellectual efforts, the most brilliant assemblies, and all the advantages of a pleasant society, without meeting any giants or taking any fenced cities, or doing anything difficult or dangerous. I think Captain Caleb would be astonished at our way of inheriting things as well as at our electric lights and Krupp guns.

* * *

Still there are some who are Calebs today. They are old-fashioned enough to hold that ancient idea of "inheritance." They are not up-to-date enough to inherit without doing any fighting on their own account. They believe yet that the best inheritance comes when we labor hard to drive out the giants who oppose the work of the kingdom of God, and destroy the fenced cities in which evil has fortified itself. What splendid Endeavorers they make! They are just looking for giants to tackle! A walled city full of the Anakim does not discourage them or turn them to an "inheritance" which will not cost them so much effort. They are not only cheerful and responsive when their pastor speaks to them about undertaking hard things, but they actually offer to do them. They never whine. They do not shirk responsibility. They never fear they will carry more than their share of the burdens. Blessed are the Calebs of today! Blessed are they who seek their "inheritance" in the old-fashioned way, and seek hard things to do for Jesus Christ.

The secret of their life is that they wholly follow the the Lord. No halfway work with them! They are as strong after ten years as in the first. They can go through a lifetime and still say, "As my strength was then, even so is my strength now, for war, and to go out and to come in." These Calebs of modern days, rare and royal, are the inspiration of their pastors, the dependence of the congregation and the trusted of their God!

Acorns from Three Oaks.

Aloha.

New Year Games.

One of the things I have to be thankful for at the time so many turkeys die for the public good is the memory of a happy father. He was more than father to me. He was chum. No good huntsman cuddled closer to me in camp than he. We never tired sitting on the top rails of fences and talking, talking, talking, as boys love to talk. To the last he'd dress his share of fish and pluck his part of the prairie chickens. He never learned to shoot on the wing, but he was not jealous that I could. He would take the "pot shots" with readiness, and when Rex's great grandfather, Don, would bring the grouse to the forward wheel and lift them into the buggy, the dear old gentleman, who used to come clear from New York to put things to rights about the prairie parsonage, was simply delighted. Small praise to me for joining in with the Saratoga kids for a New Year's morning frolic. I can not help it. My father taught me to play. God loved to see me joyful. So far the two hours spent with the children on the school-ground have been the gladdest hours of the new year. The little girls got there first and began some sort of a "tag" game. Then men and boys organized the old-fashioned game of "Two Old Cats," and played it with a will, until we literally batted the stuffing out of one of Mr. Cloud's cheap balls. My lame fingers are a small matter compared with those poor Stanford fellows, whose ribs the Wolverines crushed so at Pasadena on New Year's Day. The best game of the morning was "Fox and Geese." It is an outdoor game for young and old; men, women and children can play, and learn easily. It is as lively as a dance, but has no devil in it. The new Methodist minister said it was the best game he ever played. Our pastor looked on with approbation. If he had stayed he would have heard a goodly group of us pray the Lord's prayer, repeat the 23d Psalm, and sing America. Then we gave three hearty cheers and a "Happy New Year" wish for the excellent lady who sent us the biggest and handsomest box of candy we ever saw.

First Sabbath Morning in 1902.

How pleasant to ride on a perfect winter morning over a delightful road to a useful church. Not an empty stall in the horse-sheds! Never mind. The sun is warmer than the shade and Tony will not be lonesome in the long line of equine companions tied to the school-yard fence. The church is full of those who want to start the new year churchwise. There is the happy groom and the smiling bride, whom the Endeavorers plan a special welcome for even during the week of prayer. Then that new family are out whom we want to have feel at home with us if they are not free-born to our Pilgrim faith. We will meet them half-way. Most as many children are out for their cards and sermonette as the Sunday before Christmas. The Christmas star shines on over the pulpit. Some bright young people have come from Stanford and Berkeley to brighten our homes and holidays, and all our hearts are tender towards them as they are for "the boys in Alaska" and the soldiers backing our missionaries in our new island possessions. Our dominie certainly does grow happier and handsomer. Christmas and New Year's agree with him. An honest parson can eat, sleep and work better if all the missionary collections are fully made. Salary is paid up to midnight, December 31st, and a small balance is in the treasury. What the minister said about partnership with God seemed a privilege to hear in a valley which has had a struggle, small fall of rain and low prices for fruit. Manhood has risen among us and we are "long" on hope. To some of us Malachi's blessing is just as real a help as McKinley's effective tariff and Roosevelt's rousing optimism. We would rather be under Bible blessing on consecrated coin than linked in with J. P. Morgan & Co., or the Rothschilds.

A young mother joined the church and found hearty welcome. The communion was precious, and concluded a morning service which, for the first time in long months, encroached on the Sunday-school. Rarely do our pastor's services overrun the hour. The orchestra did not need to lift us up to joy; the King's joy had filled us.

A Significant Tract.

If my honored friend, President Northrup, had gone from such a service to address the Chicago Baptist Social Union, I devoutly think he would have chosen a cheerier topic on which to address them than "A Decay of Belief." My beloved old-time friend, Hon. David C. Bell of Minneapolis, would not have had to come to the aid of the pulpit and the Y. M. C. A. and the Sunday-school with his terse and faithful suggestion that we "preach the Word," not "discredit it." The brilliant President of the University of Minnesota was the embodiment of Christian "manliness" as a Yale College student, and the memory of his stanch devotion to the college church and its pastors well presaged his loyalty to the same institution in the State where he has so signally promoted the cause of sound Christian learning. I am at a loss to account for the first shadowy and pessimistic utterance I have ever known from his brave lips. Was his coffee too strong at some banquet the night before? Had Chicago's chill lake winds struck into his vitals? I have felt that way, as if God's world were going to the dogs, before I broke up my student tobacco habit. President Northrup certainly dropped for once from the wonted tone of his speech, which has ever been, spiritually, as bracing as the ozone of the Northwest has been magical for the hopes of men.

The layman struck the happier key this time and the university President will not talk to his boys in the Y. M. C. A., as he would not have his neighbor, Mr. Bell, talk to them. He will much prefer that the beloved teacher of the young men's Bible class in Plymouth church shall speak the Bible gospel of victory to young men as he has for forty years. We older boys are decaying in our bodies and our mental powers, but our hopes are as "songs in the night." Both the University President and the ideal Bible class teacher in that North Star State point struggling youth to the Star of Bethlehem. Both find them responsive, as they put them arms about them and point them to Christ. My cherished friends grow old; they decay; but they both know, as they always did, that God's Book fits and fills the hearts of God's boys as of old.

P. S.—Copies of the leaflet, "Decay of Belief," may be had at the office of The Pacific.

The sinking of the steamship "Walla Walla" near Eureka, struck by the French bark "Max" in the fog, was the second accident of the kind during the last month, the first being the "San Rafael," the ferry boat on the San Francisco bay. In the case of the "San Rafael" nearly all the passengers were saved. The exact loss of life in the case of the "Walla Walla" is unknown, but it is feared that many were lost in the disaster. The accident seems to have been unavoidable. It would seem necessary, from the nature of this accident, to keep the signals sounding at short intervals when and wherever a vessel was overtaken by a dense fog. It is gratifying to read that the officers and crew behaved with courage and discretion. There were about 160 souls aboard, including the crew.

Woman's Board of Missions for the Pacific.

President.....Mrs. A. P. Peck.
819 Fifteenth street, Oakland.
Treasurer.....Mrs. S. M. Dodge.
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Home Secretary.....Mrs. W. J. Wilcox.
576 East Fourteenth street, Oakland.
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2511 Benvenue avenue, Berkeley.
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1814 Sutter St., San Francisco.

Ing-hok, Our New Field of Work.

The district of Ing-hok is situated on a branch of the river Min, south and west from Foochow. Its capital is Ing-hok, a walled city of about 10,000 inhabitants, in the center of the district, where four great valleys converge. The district is about a hundred miles long, with about 300,000 people, who live in villages on the magnificent mountains or by the quiet river. Work was begun in the district by members of the Foochow mission about 1865, and after a few years became quite flourishing; but was hindered by the lack of a resident missionary. Still, in '95 there were about a hundred church members.

The city is finely situated on the river bluffs, with beautiful views up the four valleys which meet here. While the climate is hot in summer, the air is clear and fresh, making it a delightful place to live in. In 1896 Mr. and Mrs. Goddard, of Foochow, were assigned to Ing-hok and took up their residence there. Mrs. Goddard was a daughter of Dr. Nieberg of the Foochow mission and, having had a medical education, took charge of the Woman's Hospital, which was built by the W. B. M. I. Concerning the difficulty in securing a place for mission premises, Mr. Goddard wrote: "After a year and a half of patient searching, urging and dicker, the owners of a good-sized lot of land at Ing-hok city have at last sold to us; and our mission premises are assured. The sale at last was effected very quickly. It seemed as though the Lord had purposely delayed it until his time was come, so suddenly did all obstacles disappear. A month ago they were afraid to sell, but I persuaded them to let me place the bounds with the name of the A. B. C. F. M. upon them, and if there was any objection it would develop. That very thing did happen, for the elders went to the magistrate to object. He sent out 'runners' to investigate, and in a day or two the 'head of the gate,' or chief secretary, came to the chapel to tell the preacher that we were all right, had bargained fairly for the land, the graves and trees; the reputed owners were the real owners, and that we were free to complete the bargain and build. If we would erect schools and hospitals the magistrate would be personally grateful to us. It is quite refreshing to stand before a wall and suddenly see it open in a way prepared."

When the mission house was being built, the superstitious of the Chinese were aroused, because they said the dragon's veins came near the surface there and he would be disturbed by the digging. In calling on the people Mr. Goddard found them very friendly. The houses were dirty, it is true; but the people were glad to ask questions, and finally to listen to the reading and exposition of the Bible as well as to the singing of hymns. Then they would offer a cup of tea, or a bowl of rice or vermicelli with a fried egg on top, of which foreigners are supposed to be particularly fond.

In 1898 a new church was finished and dedicated at Gak-liang, a village not far from Ing-hok. The annual church meeting was held at that place and many delegates were present from the other churches of the district. The sessions lasted for three evenings and two days. They had reports and addresses in the mornings, sermons in the afternoons and miscellaneous topics in the evenings, the lead being taken by three of the native pastors. At this time was held a meeting in memory of Rev. S. F. Woodin, who had the missionary oversight of the district for thirty years. So much affection was expressed for Mr. Woodin that Mr. Goddard suggested that the needed church at Ing-hok city be made a memorial of Mr. Woodin. This was joyfully acceded to, the people promising to do all they could.

Miss Newton of Foochow, after visiting at Ing-hok, wrote that Mr. Goddard seemed to understand the people and to get on well with them. The woman's hospital and the new woman's school were great attractions to the place. She thought the station was in splendid order.

Mr. and Mrs. Goddard were finally obliged to leave their interesting work and come to America. But previous to their departure they had the pleasure of seeing the dedication of the Woodin Memorial church at Ing-hok. Mr. Goddard had worked unceasingly to secure necessary buildings for mission work and at this time—Oct. 14th and 15th, 1899—reported buildings erected at a cost of $9,500 (silver), only $50 of which came from the American Board. The dedication was attended by several missionaries from Foochow, as well as some native pastors. The sermon was preached by a native pastor, while another, who had worked in that region for thirty years, gave the historical sketch. His mention of Mr. Woodin brought tears to many eyes.

On account of the departure of Mr. and Mrs. Goddard, Mr. Beard of Foochow was appointed to supervise the educational and evangelistic work, while Dr. Kate C. Woodhull would direct the medical work till further help be secured.

In October, 1900, Mr. Beard visited the Ing-hok district and reported that it had suffered less from the political disturbances than they had in Foochow. While all sorts of rumors of war were flying in the air the Ing-hok people were repairing and dedicating a chapel at Puai Sioh, in the mountains.

Dr. Woodhull reports that a girl who had studied in the Foochow hospital had been in charge of the dispensary at Ing-hok city.

In February, 1901, Mr. Beard reports a visit made at Ing-hok, where a very successful quarterly meeting was held. At the close of it he visited the stations up the river, where they had opportunities of addressing many audiences. The people listened attentively and asked many questions.

We are all glad to know that at last some missionaries have gone out to work in this interesting field. About two months ago Mr. and Mrs. Edward H. Smith, accompanied by Dr. Emily Smith, sailed from San Francisco. A few friends saw them off and were glad of the privilege. A letter has since been received from Mr. Smith, from which some extracts are taken:

"While we have this time on the water, may I give you a little idea of the station to which we three Smiths go and which we have already come to love as home? Until '96 there had never been a resident missionary in the district, which is 100 miles long and contains by estimate 300,000 people. In that year Mr. and Mrs. God-

dard were sent out there and the house built. The W. B. M. I. then built the woman's hospital, which is in the compound, and later, friends in New England built the Woodin Memorial Chapel. Thus, you see, at Ing-hok city there has grown up in the past five years a good mission station. Two years ago Mr. and Mrs. Goddard were obliged to return to America and since then the station has been unoccupied. Mr. Beard has made occasional trips as often as he could be spared from the Theological Seminary and the general work at Ponasang.

"Now that Dr. Emily Smith is to resume the work at the hospital I understand that it is desired to build the girls' boarding school on the lot already purchased for it, adjoining the house. To you missionary ladies I need not write of the place such schools hold in the work, except to say that it will complete the scheme of education planned for the mission, i. e.: We have already the groups of village Christian schools, taught by the native women and pastors' wives, as Mr. Beard writes. And we also have the excellent Christian college for girls at Foochow. The station boarding school, you see, is the connecting link between the two, as the people could not send the little girls as far as Foochow.

"Another reason why it is especially desired to push this work is that the work for the women of this district has not been attended to and a large proportion of the Christians are men, and they have been saying: 'Something must be done for the women, our wives and daughters.' All the recent reports have been emphasizing this need and we are very glad that the Boards are preparing to respond. * * *

"Dr. Emily Smith is sent out for the hospital work by the Board of the Interior and it would be delightful if you were to take this other work. A friend in Philadelphia has already sent $20 to the Board in Boston for this boarding school. Of course, I am not positive that this is the work given your Board, but from what I know of the work should judge that it was.

"Oh, that you might see with us the beautiful tropical valley of Ing-hok, that you might sit with us this winter in the little Christian churches and go into the little schools and the homes among the lovely mountains! We judge, from all that Dr. and Mrs. F. E. Clark, and Dr. Judson Smith and the others who have been there, say, that we go to a country almost (!) as lovely as California!

"And one of our pleasantest memories of California will ever be the thoughtfulness of the Christian ladies who remembered the new missionaries going through and sailing from the homeland, although three thousand miles from the homes in the East. I want to say that it meant a great deal to Mrs. Smith and Miss Smith. They will ever remember your kind thoughtfulness, and I thank you with all my heart that you were prompted by love to do it. It makes one other tie to link us to the homeland."

In Memoriam.

Mrs. S. S. Smith, 1827—1902.

Very early in the morning the first day of the new year, Josephine, wife of Deacon S. S. Smith, at the ripe age of seventy-five years, passed away from earthly scenes, to be forever with her Lord. For nearly fifty years her home has been in this city. For all that time she has given herself with unsparing devotion to the service of her Divine Master. Her home was very sacred to her and her husband and children and children's children received her loving companionship and care. But she also wrought herself into the life of Plymouth Congregational church as perhaps no one outside her household was permitted to do. But of her work it is her pastor's privilege to speak. What she and the one nearest to her have done in behalf of the weak and struggling churches and their pastors, the Home Missionary Superintendent of early days, could tell in part, but the greatness of that sympathy and helpfulness and encouragement is known only to the Master. It was very great.

For more than a quarter of a century—from its earliest beginnings—Mrs. Smith was deeply interested in the work of the Woman's Board of Misisons for the Pacific. One of its founders, she was a wise counselor and untiring worker, and an efficient officer until near the end of her life.

During the many years that Mr. Smith and Mr. Kimball conducted The Pacific, she rendered a service to the paper of which the public knew nothing. A large portion of the selected articles and stories for the children, then a feature of the paper, were sought out and provided for by Mrs. Smith.

Her home in early days was always open to ministers. It was an ordinary occurrence that at her table on Monday noon several ministers sat down, and her prophet's chamber was often occupied by home missionaries, or by those passing to or from foreign fields. Young men, strangers in San Francisco, and those without homes of their own—have received the hospitality of that home. To multitudes of such, now scattered through the land, the name of this good woman "is as ointment poured forth."

Her funeral was held in Plymouth church. It was a simple service, in accordance with her expressed request. Hymns she loved were sung. Rev. J. H. Warren read the Shepherd Psalm, which her husband, at the hour of evening prayer, had repeated to her a few hours before her death. Rev. H. E. Jewett read the comforting pasages in the fourteenth chapter of John, and her pastor, Rev. F. B. Cherington, offered a tender uplifting prayer.

When Mary anointed the feet of the Savior, the house was filled with the odor of the ointment. The life of this noble woman, as known in Plymouth church, in San Francisco, and beyond, possessed a fragrance that can not be hid; it was a light that still "lies upon the paths of men." It was a life hid with Christ in God.

H. E. J.

PLYMOUTH CHURCH'S SPECIAL LOSS.

Plymouth church of this city is in bereavement for the Mother in her Israel is gone. For more than a generation she has been one of the most active and potent forces in that church for all lines of work. She put her whole life into the Master's cause. In the social and religious activity of Plymouth church, she was always a most prominent figure. During many years she had in Sunday-school a class of boys and girls, now grown to manhood and womanhood and scattered all over the world, on whom she exercised a strongly molding influence religiously. A young physician, who was acknowledged by the medical fraternity of this city to be one of its most brilliant members, told me that she had been one of the most pronounced molders of his religious thought and life. Very often, in my pastoral work, through the city, like expressions have been made by men and women now in middle life. The usual formula of expression was, "I owe most of my interest in religious things to the Deacon and Mrs. Smith." In fact, as people speak of the one of this worthy couple, they usually speak of the other, so closely and beautifully have they been linked together in their splendid life work. In all the societies of the church she has been an active

worker, planner and director. The Home and Foreign Missionary Societies were dear to her heart. The Ladies' Aid and the Ladies' prayer-meeting were always in her mind and heart. The sick of the church and the needy were constant objects of her thought and care. Strangers she promptly and faithfully looked after and was at pains to make them feel welcome. Visiting people in their homes, in the interests of the church, occupied much of her time and strength. To very few have the words of Timothy Dwight's hymn been more vividly real—"I love thy Church, O God!"—than to her. The church, in every part of its machinery, was to her thought only a means to bring people to Christ. Her faith in God's promises was absolute, and her own forceful character brought many wavering, hesitating minds into greater confidence in those promises also. The last five years of her life were spent in great weakness and suffering, but her interest in her church never flagged, and from her sick chamber she continued up to the very last to send out influences of stimulating power into various lines of church work. She literally, in spite of weakness and suffering, passed from labor to reward.

F. B. Cherington.

Church News.

Northern California.

Berkeley, Park.—Nine persons were welcomed into the church fellowship last Sunday, two on confession.

Soquel.—At the beginning of the new year two persons were received into the church fellowship by Rev. G. H. Wilbur.

San Francisco, First.—On the first Sunday of the new year twenty-six persons were welcomed into fellowship, nine on confession.

San Francisco, Olivet.—Two were received into the church last Sunday at the communion. The Ladies' Aid has recarpeted the main audience room and library.

Berkeley, North.—The Culture Class was started last Sunday with a membership of thirty. This class follows Decision Day in this church, and is for the Christian training of those who on that day express a desire to lead the Christian life. The class is in twelve divisions, and each in charge of a teacher. Thus, each individual has personal attention and instruction.

Oakland, Pilgrim.—The pipe organ, which was the gift of Mrs. Harriet Crocker Alexander, is in place, and was used for the first time last Sunday. The organ is in memory of the Rev. Dr. and Mrs. E. D. Dwinelle, whose helpful lives are perpetuated in Pilgrim church in the lives of a daughter and grandchildren. The instrument is one of especially sweet tone, admirably suited for an auditorium the size of that of Pilgrim church.

Sunol.—Last Sunday was a good and pleasant day in the church at Sunol. Nine persons were welcomed to the fellowship, four on confession. Two of the persons uniting on confession of faith were from the family of Rev. W. H. Cook, the pastor. Dr. Mooar of Pacific Theological Seminary, who had baptized other members of this family, and who had officiated on other glad occasions, was present Sunday to welcome these, also, into the Christian life and church.

Benicia.—Six persons were received into the church membership last Sunday, five of them on confession. On Christmas eve the pastor received from his people a gift of two beautiful chairs—a rocker and a Morris chair—with Christmas greetings. Next Sunday Rev. Alfred W. Hare, the pastor of Oak Chapel, will begin a ten or fifteen days' series of special meetings with our church, and we are hoping for much spiritual growth ourselves and for new converts for the kingdom.

Berkeley, First.—During the holidays members of the Sunday-school and their parents were given a turkey dinner. At the conclusion of the feast Santa Claus appeared, and at the same time folding-doors were thrown open, revealing in an adjoining room a well-lighted tree. Candy was distributed, and merriment prevailed among old and young. At the January communion four were received by letter. The church has adopted individual communion cups, which were used, with satisfaction, for the first time last Sunday.

Lockeford.—The annual meeting was held January 1st. Dinner was served at the home of Mrs. D. L. Locke—a home known and loved by many Congregationalists. The reports showed the too common experience of a country church sending its members to help build up the churches of our cities at loss to itself. One recently dismissed had been a member since the church was organized forty years ago. For several years this church has been yoked with Lodi, holding a Sunday afternoon service. The year closed with a balance of $40 in the treasury; $54 has been given to the various denominational benevolences, included in which is $15 for the support of an orphan in India. Three hundred and six dollars has been expended at home. The pastor's salary is paid promptly every week. The pastor and wife were remembered recently by a gift of a fine traveling bag and tableware.

Lodi.—About fifty sat down to the annual dinner at the parsonage on January 3d. The church work suffered in all departments by the interruption of services for three months between pastorates, but is fast regaining lost ground, and the outlook is encouraging. The town and vicinity is prosperous and growing and the church has hope of sharing its growth. Thirteen have been received into membership the past year and ten dismissed. Seven others were elected to be received Sunday, January 5th, all but one on confession of faith and all young people from fourteen to thirty years old. Three are men. Benevolences suffered from the same cause as other departments, but the new year begins with a generous contribution to ministerial relief, and other societies will come in turn. Twenty-six subscribe for Congregational work. The Sunday-school is especially hopeful, with an average attendance of over seventy, and a superintendent of rare earnestness and spirit. She also has a class of over twenty boys above fifteen years of age. A "Twentieth Century Library" is to be added at once. Punctuality in attendance is a marked feature. There is no patent on the way in which this is secured, and any one can learn how it is done by enquiring and enclosing postage. The Ladies' Aid is earnest and active. It has pledged $100 to the pastor's salary for the coming year.

Cloverdale.—Last Sunday evening Rev. H. E. Banham delivered his closing sermon as pastor of the Cloverdale church. The house was packed to its utmost capacity almost, one noticeable and pleasing feature being that the pastors of the other churches in town dispensed with their own services and came to the Congregational church, bringing their people with them. The "Cloverdale Reveille," commenting upon Mr. Benham's departure for the Hawaiian Islands, says: "He has made very many friends during his almost five years amongst us; he is an able minister, a pleasant gentleman, and one who is a worthy addition to any community." On Wednes-

day a farewell reception was tendered Mr. Banham at the home of Mrs. J. E. Chalfant. Although the rain poured down all the evening, a large number of people were present. During the evening Deacon J. L. Sedgley stepped forward; and in a few well-chosen words presented Mr. Banham, on behalf of the church and congregation, with a handsome gold watch. Attached to the watch was a beautiful fob with gold buckle studded with brilliants, the personal gift of Mr. I. E. Shaw, one of the prominent business men of Cloverdale.

Oakland, Second.—The first Sunday of the new year was one long to be remembered. At the morning service eight were added, the communion season being most tender. Pastor Phillips had appointed three o'clock of the afternoon for a special gathering, and at that time the main auditorium was filled, about 250 people, perhaps more, being present. For months there had been a great struggle in the effort to meet the necessary expense of moving the plant to the new and desirable location, Tenth and Peralta streets, and at last it seemed as if the interest-bearing mortgage might be burned. The pastor wanted to see such a conflagration; so did the members and friends. But ere it could be done some $150 must be raised. Toward this members of the church and congregation had at the morning service pledged $53. Would the large congregation raise the balance? After some statements as to the needs and the heroic self-sacrifice of pastor and people, subscriptions were called for, and in a few minutes sufficient was promised to meet the needs, with a slight balance for other demands. Several visiting brethren spoke. Rev. J. K. Harrison, in his usual happy way, extended congratulations. Rev. Chas. Brown emphasized characteristically the "emancipation" out of interest-bearing obligation into liberty for greater things. Rev. J. H. Goodell interested all as he emphasized to the young people the superiority of the "giving" over the "getting individual." Greetings were extended by Rev. Mr. Alexander of the neighboring Methodist church, and had sickness not prevented the pastor of the Presbyterian church would have gladly voiced his interest in the movement. Altogether the occasion was most happy, and this self-denying, hard-working pastor has great reason to rejoice in the loyalty of his flock, the co-operation of his neighbors, the fellowship of his brethren, and the success realized under the blessing of God.

Southern California.

East Los Angeles.—The church commenced a series of meetings on Sunday, December 29th, under the leadership of Rev. J. B. Orr. The pastor has been laboring earnestly for some weeks preparatory to these meetings, and the outlook is most promising for great blessings for the church and the unconverted. A men's prayer-meeting that holds weekly meetings in private houses is doing excellent work and has been an inspiration to many members of the church as well as in reaching the unconverted.

Pasadena, First.—The first of a series of quarterly missionary prayer-meetings was held on a recent Wednesday evening. While these meetings are to be under the management of the women's societies, it is expected that the men will provide the larger share of the program, there being little opportunity for them to participate in missionary meetings. * * * At the Christmas exercises of the Sunday-school, Prof. E. A. Owen, the retiring superintendent was presented with a student lamp from the Sunday-school.

Pasadena, First.—The annual New Year's reception for the Chinese Mission was given Thursday evening, January 2d, at the home of the Superintendent, Mrs. W. H. Dwight. It was a delightful reunion of teachers, pupils and friends of the Mission. Seventeen Chinamen were present, some of these being visitors from the Los Angeles Congregational and the Pasadena Methodist missions. A pleasing program was presented, consisting of vocal and instrumental music and short addresses by the pastor, one of the Chinese brethren, and Dr. Atterbury of the North China Mission; after which refreshments were served.

Redlands.—The annual meeting of the First Congregational church, Redlands, held January 2d, showed the present membership to be 371, the enrollment of the Sunday-school 357, of the Y. P. S. C. E. 88, Junior C. E. 24, Young Men's League 30, the Cradle Roll 126, and a strong work among the ladies and young women. The review of all departments showed prosperity and gain on every side. The amount raised for current expenses was $4,250, and for benevolences $1,967. Immediately preceding the business of the evening, a large number of members and friends sat down to supper together in the church dining-room. Seventeen are to unite with the church on January 5th, twelve by letter and five on confession.

Paso Robles.—At our communion service last Sabbath, three of the young people who have been trained in our Sunday-school and Endeavor Society united with the church on profession of their faitn, and one was received by letter. Sixty-three were present at Sunday-school and seventy at the morning service, this being the largest attendance at any church upon that day. These facts are given to show that our work is growing steadily and that we have bright prospects in a field that a little while ago some proposed to abandon. Interesting services were held at Christmas. During the coming week we will unite with the Methodist church to observe the week of prayer, the services alternating between the two churches, and being conducted by the two pastors in rotation.

A Tree for Chinese Children.

There has been no brighter, happier set of little children gathered together than the thirty or more Chinese, with perhaps a dozen mothers, assembled in the Los Angeles Congregational Mission, Saturday afternoon, December 28th. To Mrs. Findlay is due the success of planning, for it is no small part of the work to gather these women and their little ones from house to house, and to personally accompany them through the open streets to the rooms; but she was ably assisted by the Intermediate Endeavorers of the First church, with their Superintendent. These bright young people had selected presents for fifty children, had arranged the preliminaries, and then assisted on the program of entertainment; they surely had their reward in the interest of all present. The Primary Sunday-school of Pasadena First had aided in supplying candy, and they were represented by three little ones, who sang for their Chinese friends. The Chinese children sang two hymns, showing their love for Jesus in praise. Little Miss Chung gave a recitation that might have done credit to an American child of the same age—her English was faultless. But the program was soon forgotten, when the eager little hands were outstretched for carts and engines, marbles and balls, candy and popcorn, while the bright colored costumes of boys and girls, in all the colors of the rainbow, in fact, made a fitting frame-work for happy faces. Better than all the rest will we cherish the thought tnat the dear Christ-child is becoming known in these homes, transplanted from across the seas; and it belongs to us to hold the children for our Master's kingdom. *M. H. D.*

Oregon Letter.

By George H. Himes.

Rev. Arthur W. Ackerman, D.D., placed his resignation in the hands of the clerk of the First church of this city last Thursday evening. It will be acted upon by the church next Thursday evening. Dr. Ackerman began his pastorate five years ago last September, his first sermon being on September 27, 1896. He has had the matter of resigning under contemplation for several months, as the feeling has been growing upon him that he had accomplished for the church about all that he could. He has always had a strong desire to see the church attain a high degree of spirituality, that it might be foremost in developing a high type of Congregational Christianity; that its influence might be felt in every direction, not only in the city, but throughout the State as well; and that through its influence in many directions the kingdom might be built up. Progress has been made along these lines, but not to that degree that could have been wished; and not seeing in the future any indication of a forward movement, his resignation was inevitable. What Dr. Ackerman's future plans are is not known, except that he expects to go to the Atlantic Coast in a few months. His departure from the Coast is a public loss. Wherever he and his estimable wife may go they will be followed by the prayers and best wishes of a very large part, if not all, the First church membership.

The church's financial condition is encouraging. All bills were paid, and $500 applied to reducing the mortgage upon the church property.

At the communion in the First church today two new members were admitted on profession of faith and seven by letter. The week of prayer will be observed, as it always has been for more than forty years.

It is expected that Rev. Mr. Jones, the new pastor of Hassalo Street church, will conduct the services next Sunday. The pulpit was supplied by Rev. H. L. Bates, of Pacific University, today.

Rev. Evan P. Hughes, of the Hillsboro church, preached his farewell sermon Dec. 21st. The Y. P. S. C. E. of the church gave him and his wife a valediction the Thursday evening following, and it was very largely attended, the other churches of the city being generally represented by pastor and people. No one in that community stands higher than Mr. Hughes, and his departure is a loss to the Congregational interests of the State. Mr. Hughes came to Oregon in 1894, and served the church at Hubbard until 1896. That summer he accepted a call to the Hillsboro church, where he has put in five years of faithful work, and among other things brought the church to self-support.

The friends of Rev. M. D. Dunning, the late pastor of the Forest Grove church, will be pleased to learn that he and his family safely arrived at the home of his parents in Boston, on the 21st ult., and stood the trip well. Storms on the east side of the Rockies delayed them a little more than a day. The thermometer was below zero when he reached the "hub"—a decided contrast to the conditions in Oregon, where, so far as the western part of the State is concerned, the fields and lawns are as green as in May or June, and where roses are still in bloom in the open air.

Rev. Daniel Staver will supply the Forest Grove church until a regular pastor is called, and he began his work today. He was the pastor several years ago, and has had his home at this place ever since, although his pastoral duties required his presence at three or four of the mission churches that really were the outgrowth of the Forest Grove church, some of them having been preaching stations for Rev. Horace Lyman thirty or forty years ago, until death severed his connection with Pacific University.

Notes and Personals.

The Pacific is in receipt of a letter from Arkansas, announcing the death of Rev. B. F. Moody on the 13th of January at the home of his brother, near Big Hickory, in that State. Mr. Moody was for several years pastor of different Congregational churches in California, and had many friends in this State. He went to Arkansas only a few months ago.

The people of Angels' Camp have shown their regard for the Rev. W. R. Bair and their appreciation of his work by making him a donation of $240, of which amount $225 was in cash. This was the result of a church fair, the plan for which originated in the minds of some of the ladies of the place and the movement for success of which soon interested a large part of the population. The Pacific learns with regret that Mr. Bair is in poor health, being unable the last of the year to attend to his church work. His physician attributes his ill health to overwork, and hopes for his restoration if a period of rest can be had.

Oberlin College secures the conditional gift of $200,000 from John D. Rockefeller. Late in the afternoon of December 31st, it was ascertained that the required $300,000 had been subscribed. When the special session of the Board of Trustees opened that morning in the office of Mr. L. H. Severance of Cleveland, it was found that $38,000 remained to be subscribed. Soon a $10,000 communiaction reduced the amount considerably. Other reductions were made from time to time during the day, and at four in the afternoon the totals showed $196 remaining unpledged. Tihs was pledged at once by Mr. Severance, who had already subscribed $45,000, and rejoicings followed. It is said that $72,446 was subscribed in Cleveland, $65,000 in Chicago, $50,000 in Boston, about $25,000 in New York, $8,000 in Oberlin and about $5,000 in Honolulu. Smaller amounts were received from places scattered all over the country, for Oberlin has friends almost everywhere. The endowment with this addition is about $1,250,000.

Inland Empire Letter.

By Iorwerth.

The annual meeting of the Westminster church, Spokane, was held the last Wednesday evening of the year. It was a meeting of rejoicing, because all the reports were of an encouraging nature. Great things have been accomplished by this church during the last two years, under the leadership of Dr. Wallace. All bills have been paid, some of which were of many years' standing. They will be able to meet their obligation to the Church Building Society with comparative ease. The pastor's salary has been increased. Dr. Wallace said at the meetings that they were now ready and disposed, he believed, as a church, to concentrate their efforts on building up the church numerically and spiritually. They start out in the new year, determined, with God's help, to bring two hundred souls to Christ. God will bless them.

Pilgrim church, Spokane, entered its new building for public worship on the last Sunday of the year. The pastor, Rev. T. W. Walters, preached in the morning, and a praise service was conducted in the evening, and the congregations were large, as well as appreciative. The building has a seating capacity for five hundred people, and on Christmas eve, when the writer was present, it was crowded. A formal opening, if not a dedicatory service, will take place in the near future. Much credit is due Pastor Walters for what has been accomplished.

Special meetings have been arranged for the Sherwood church this week, and the pastor, Rev. J. M. Barber, will be assisted by Superintendent C. F. Clapp.

The annual meeting of the Mississippi Avenue church, held during the past week, revealed a prosperous condition. A good degree of growth has been realized in all the departments of church work, and the pastor, Rev. George A. Taggart, is greatly encouraged over the prospects in the future.

Pacific University starts out on its spring term with most encouraging prospects. Its management is most excellent, and Dr. Pearsons has been looking into its affairs and finds that they will bear investigation. While he has not made any positive promise, intimations are very strong that he will remember the institution in a very substantial way.

Mr. Putnam Flint Bradford, a pioneer of 1849, and a member of Riverside Congregational church, Hood River, died Dec. 31st, 1901, aged 74 years 5 months and 7 days. He was born at Sheffield, Mass., May 25, 1827, and was the seventh lineal descendant of Governor William Bradford of the Plymouth colony. All his ancestors bore an honorable part in the development of our national life. His father was a Congregational minister for forty consecutive yeors. Mr. Bradford was a man of high ideals, most kindly in his relations to others, and well informed upon the current topics of the day. He had deep convictions along religious lines, and had a firm belief in the faith of his fathers, and has now entered into the rest perpared for him.

As a business man Mr. Bradford was masterful and fertile in resource. Sailing a small craft to San Francisco and then to Oregon, he came early into touch with water transportation matters, and laid the foundation of what is now the Oregon Railway and Navigation Co., a most important link in conection with the Union Pacific railroad in providing a transcontinental route connecting the Columbia river with the Missouri at Omaha. He was the principal figure in building the first railroad in the Pacific Northwest, the portage road of six miles on the north side of the Columbia river connecting the upper and lower Columbia rivers at the Cascades.

He was married to Miss Helen B. Palmer on March 28, 1852, at the Cascades. Five children were born to this union, but four died in infancy, and Mrs. Bradford died Dec. 21, 1897. One son, at Hood River, a sister in Massachusetts, and other relatives in Oregon and California, besides hosts of long-time friends, mourn his loss.

Washington Letter.

By I. Learned.

The Christmas festivities were generally observed throughout our State, and the Sabbath-school was small indeed which did not have some special exercises in connection with the anniversary of the coming of the Christ-child.

Since another year has rolled around, it becomes all pastors and church clerks to see that all the items of the Christian work of our churches, so far as they can be expressed by figures, are gathered up and tabulated on the Year-book blanks which have been sent to the address of one of these officials of each church. There is seldom any sufficient reason why this information should not be in the hands of the State Registrar by the fifteenth of January, and then his compilation in the hands of the National Secretary within thirty days thereafter. If the reader of this is a church clerk please see, for the good of all, that your part is done in this conection and if you are merely a private member or another officer of the church, make inquiry and see that this little but very essential task has been performed by your church officials. Do not allow it to be delayed.

Puget Sound Academy, Prof. Geo. C. Snow, late of Chadron Academy, Nebraska, Principal, has been making excellent progress during the first term of the present administration and has had a total attendance of seventy-three, according to the report made to the trustees at a recent meeting. Under these bettered conditions the citizens of Snohomish, where the academy is now located, are manifesting greater interest in the institution and are giving liberally to its current expenses. The school has a multiplicity of needs which it is hoped may from time to time be gradually provided by its friends, and thus be made in every way equal to the best of its class.

The West Seattle church is coming to be one of the most flourishing of our suburban enterprises and its pastor, Rev. George Kindred, with its other officers, is by the blessing of the Spirit making the little beginnings of less than three years to become a center of large influence and Christian growth. The membership has been a continual increase and their financial ability has grown in accord therewith. The receipts at their latest bazaar reached the sum of one hundred and fifty dollars, which has been expended in adding to the convenience of their lower rooms, devoted to Sunday-school and other purposes.

The Greenlake church under its present pastor, Rev. Wm. Burnett, has outgrown the accommodations of its building and has raised funds for its enlargement, the work upon which has already been commenced.

Edgewater church, of this city, under the continued pastoral care of Rev. J. T. Nichols, has made large progress during the past season. The preaching is always good, interesting as well as edifying. Its special effort in musical lines adds much to its attractiveness, so that the evening service of song, aided by its very excellent orchestra, brings increasing congregations.

Taylor church, in its first year of self-support, closes up its account with its obligations met and enters the new year with a hope for yet larger things. Rev. Lambert L. Woods, its pastor, is doing an admirable work.

Plymouth church gave its pastor, Rev. W. H. G. Temple, its anual reception last evening, which, notwithstanding the rain, brought out a large gathering.

Rev. W. W. Scudder spends Sunday, the 5th inst., with Pastor Vrooman at Vancouver, B. C.

Rev. Samuel Greene will spend the 12th with the Victoria ,B. C., church, and the 19th with the re-gathered church of Lakeside and Chelan.

Rev. C. W. Wells of Roy will spend ten days or more in assisting Pastor Young at Kalama in special meetings with his church.

Rev. Harry W. Young, of the Sunday-school forces has, for several weeks in the intervals between Sabbaths, been assisting in the erection of the church building at Pleasant Valley, Whatcom county, where our very flourishing Sunday-school, enrolling one hundred and thirty members, has recently grown into a church of thirty-five members. On completion of this house for their worship within a few weeks the building will be dedicated, and an ecclesiastical council be assembled for the recognition of the fruitage of this effort.

This field is now to be yoked with Blaine, with Rev. D. G. Curry as pastor, he being already on the field.

Missionary Johnson of the C. S. & P. S. has called to his aid for special work at Kingston, Idaho, Pastor Edwards of Wardner and Pastor Owens of Mullan, and together they will hold a series of meetings beginning next week.

Seattle, Jan. 4th.

Our Boys and Girls.

When Baby Writes a Letter.

When Baby writes a letter to her Daddy far away,
The occasion's most important, for she has so much to say.
She sits up to the table, as grown-up folks all do
And then a pile of paper all around her we must strew.
With Grandma's golden spectacles safe perched upon her nose
She dips her pen into the ink, then straight to work she goes,
And the onslaught fierce that follows would fill you with dismay—
When Baby writes a letter to her Daddy far away.

"Baby sends her love to Daddy, and hopes that he is well"
Is the sentence Baby first indites—her methods I must tell,
For the sweet and simple message that expresses Baby's love
Is a dot and dash and big ink-splash below and just above.
She perforates the paper with many tiny pricks,
And plays a tattooo on her chair with sundry little kicks,
And all the floor is scattered o'er with fragments of the fray
To tell us Baby's writing to her Daddy far away.

The letter is a long one, for scores of sheets are used,
And every one bears witness to the way it's been abused.
A page for every word she takes, she quite ignores the lines,
While each one as it's written to oblivion she consigns;
Then proudly for an envelope Miss Baby now will call,
And she fills it full of paper, *with no writing on at all.*
The address is so illegible, I much regret to say,
It's doubtful if 'twill ever reach dear Daddy far away.

—Charles Noel Douglas.

A Stupid Day.

"Oh, what a stupid day!" sighed Alice, going to the window to look out. The rain pattered down on the sill and splashed from the morning-glory vine which twined up the blind outside, on to the window-pane, and ran in little rivulets down and out of sight. "I wish I could go out. I want something to amuse me"; and she drummed on the window noisily, forgetting that mamma, who sat sewing, had a headache.

"Why don't you practice a little," suggested mother. "I have hardly heard you play your new piece. Not this week, anyway."

"I don't want to," was Alice's answer, looking up the wet street.

"Have you finished reading the St. Nicholas?"

"I am tired of reading."

"Weren't you and May making patchwork together? Don't you suppose she is working this afternoon?"

"I don't know. I don't want to sew," and the selfish little girl wandered around the room, with a frown on her face, pulling at the plants, teasing the canary, who looked very much surprised at his little mistress this afternoon, and behaving as no one likes to see a daughter behave. And Alice's mamma was very unhappy.

"Here is your skirt done," she said presently, as cheerfully as she could. "Don't you want to pull the bastings out? I must stop now."

"No, mamma, I said I didn't want to sew. I want to go out."

At that moment there was a rumble of wheels at the porch, and then the hall door opened, and a bright little girl's face with pink cheeks appeared.

"Hello, Alice," she said, "did you expect me? How do you do, Mrs. Marvin?"

Alice's face lighted up as she saw May's merry smile, and she forgot how unhappy she was just then.

"I brought my patchwork and my Chatterbox," said May, after she had taken off her wraps. "My lame old ankle pains me like everything today, but papa said I'd mind it less of I'd keep busy; so he was going out with Dobbin, and mamma has gone in all this rain to see old lady Casey, and I missed her, so I just poked everything in this big bag and came along with papa. So get your patchwork and things, and let's work hard, so's I can forget this old ankle. Ugh!" she said, as she put her foot on a stool, "there now. And let's see what you've done. I guess you must be 'way ahead of me, for I had to stop after dinner and mind Baby Hope for an hour or so, so's Maria could iron. And I could only practice, and read ever so little. What?" she cried, as Alice, with shame and red cheeks, confessed that she had not been doing anything. "Why, Alice Marvin, what a naughty girl. I'm 'shamed of you. Just 'cause you couldn't go out. I just guess I'd like to have some of your afternoon all to myself. Isn't she a baby, Mrs. Marvin?" said May, laughing.

"Don't ask me, May," said Alice's mamma. "Perhaps she can tell you."

Alice had gone in the large closet for her workbox, but she heard what her mamma had said. When she came out she answered May's question as she stooped to pick up some pieces of pretty calico.

"I guess I am, May, but I'm tired of it now, and want to be a big girl, so's I can work and read with you."—New York Observer.

Time Well Spent.

Do not live a single hour of your life without doing exactly what ought to be done in it and going straight through it from beginning to end. Work, play, study, rest, whatever it is, take hold of it at once and finish it up evenly, then to the next thing, without letting any moment drop between.

It is wonderful to see how many hours prompt people contrive to make of a day; it is as if they picked up the moments that the dawdlers lost. And, if you find yourself where you have so many things pressing upon you that you hardly know how to begin, take hold of the very first one that comes to hand and you will find the rest all fall in line and follow after, like a company of well-drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line.

A man was asked how he accomplished so much in life. "My father taught me," was the reply, "when I had anything to do, to go and do it."—Leisure Hours.

Paddy Minded the Telephone.

One morning my sister went to see a friend, and took with her our little poodle dog.

When she left, she quite forgot the dog; and as soon as our friends discovered him, they did all they could to make him leave, but with no avail.

Some hours passed, and he was still there.

So they telephoned to let us know his whereabouts.

"Bring him to the telephone," said my sister.

One of the boys held him while the other put the trumpet to the dog's ear.

Then my sister whistled and called, "Come home at once, Paddy."

Immediately he rushed to the door, barking to get out, and soon afterwards arrived at home.—Mayflower.

If God is really preparing us all to become that which is the very highest and best thing possible, there ought never to be a discouraged or uncheerful being in the world.—Horace Bushnell.

God has much respect for the honest confession of sin, but none whatever for excuses for it.

The Home.

While We May.

The hands are such dear hands,—
They are so full, they turn so oft,
At our demands:
So often they reach out,
With trifles scarcely thought about;
So many times they do
So many things for me,, for you—
If their fond wills mistake
We may well bend, not break.

They are such fond, frail lips
That speak to us! Pray, if love strips
Them of discretion, many times,
Or if they speak too slow, or quick, such crimes
We may pass by; for we may see
Days not far off, when these small words may be
Held not as slow, or quick,
Or out of place, but dear—
Because the lips that spoke are no more here.

They are such dear, familiar feet that go
Along the path with ours—feet fast or slow,
But trying to keep pace.
If they mistake,
Or tread upon some flower that we would take
Upon our breast;
Or bruise some reed,
Or crush poor hope until it bleed,
We may be mute,
Not turning quickly to impute
Grave fault; for they and we
Have such a little way to go—can be
Together such a little while along the way—
We will be patient while we may.

So many little faults we find!
We see them; for not blind
Is love. We see them; but if you and I
Perhaps remember them, some bye and bye
They will not be
Faults then, grave faults, to you and me;
But just odd ways, mistakes, or even less,
Remembrances to bless.
Days change so many things—yes, hours!
We see so differently in suns and showers!
Mistaken words tonight
May be so cherished by tomorrow's light!
We will be patient, for we know
There's such a little way to go.

—Northern Christian Advocate.

Sympathy.

There are few characteristics of our human nature so beautiful as sympathy. It is the silver cord that binds our hearts together and, from the scattered fragments of our great humanity, makes all one. Sympathy is the bond that unites many lives so that a thousand hearts throb in the unity of love.

Men may have different natures like the notes of many instruments, some harsh, some mellow, some soft and gentle, others thundering in their power, yet sympathy is the harmony of all, as they swell into one great melody without dissonance or discordant note.

Such sympathy is possible because we are made in the image of God. Not after many patterns and many models, but in one image, so that we can live and labor and progress together. He gave man, too, the power of speech, so that we can draw closer by communicating the feelings of our hearts.

Yet some men have no true sympathy; they are all self. They work with others harmoniously so long as they can serve their own ends, but when the sunlight of success fades, the partnership is dissolved. So we find that sympathy is bought with gold and traded with as common merchandise; but in the marts of commerce it is despoiled of all its beauty. True sympathy is the divine element in man. It demands tenderness, sensitiveness; even as in the flowers of spring. They can bend to the cool breath of evening and look upward to the warm midday sun. They can bow the head when the showers are falling, and put forth their cheerful beauty when the clouds are past.

To be sympathetic does not mean to be changeable and irresolute. A weak and fickle nature cannot fully sympathize. It needs a strong, brave heart to be able, in spite of its own joys or sorrows, to weep with those who mourn and rejoice with those who are glad.

The sympathetic man can draw the veil across his own merriment and the vision of his joy, and share the bitterness of another's sorrow; or, if needs be, can dry his tears and silence his cry of grief lest his despondency should mar another's gladness.

A purer sympathy, large-hearted and sincere, would make the world a nobler world, and the man who owned it but little lower than the angels of God, for it is the offspring of the deepest love, and this commandment have we from him, that he who loveth God loveth his brother also.—Great Thoughts.

Reading Aloud.

A girl who has once been taught clearly and distinctly to articulate is capable of imparting a pleasure in the home, to which even music itself is secondary. There was a time when in most refined households the system of reading aloud for the general edification was cultivated. Partly from the increased hurry of modern life, and in part from the fevered appetite for reading much and fast, the habit has largely faded in these later years. It would be well, however, to revive and to make it, as far as possible, universal. Much of the silly and corrupt literature of the present day would wither under this trying ordeal, while in the working-class family circle no more formidable rival to the tap-room could be imagined.

The reflex influence of this habit of reading aloud would also be most valuable to girlhood. No girl can be truly beautiful or permanently attractive if she is ignorant. She must call some mental quality to the aid of physical charms if she is to hold her own. "Beauty is not an accident of things; it pertains to their essence," said Mr. Gladstone in one of his addresses. A woman cannot be beautiful, however perfect the conformation of her face and figure, unless she has character and intellect whereby a spirituality may be infused into a body which would otherwise be naught but a shell. On the other hand, it is difficult to make a clever, well-informed woman look really ugly.—Great Thoughts.

Never believe any man guilty *merely* because he looks as if he were guilty. Sometimes the innocent cannot blush, the guilty sometimes can prevent it; some are born incapable of it. Excitement makes some weep; others weep only at trifles. They cannot obtain the sweet relief of tears even in terrible hours of anguish, physical or mental. He who would judge a Frenchman by the temperament of an Englishman, or the reverse, might make a grievous mistake, but not more than the man who concludes of twins that they are *always* very much alike in mental and moral qualities. It is not wise to decide that a man is good merely because he looks as if he were. The great thing is not to form opinions for good or evil of comparative strangers unless one is obliged to, and then to be cautious never to put one's self in the power of another until one's experience justifies it beyond not only a reasonable doubt, but a scintilla of one.—Christian Advocate.

The Pace That Tells.

In the six day bicycle races the pace tells terribly at the end. Man after man falls out exhausted. The victor wabbles wearily over the line. In the business race it's the same. Man after man drops out exhausted. The successful man is often a dyspeptic, unable to enjoy success. When the stomach is diseased there is not enough nutrition assimilated to sustain the body and repair the daily waste of tissues. The result is weakness, tending to collapse.

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WOUND UP.

Bishop Taylor tells an incident in his work in Tasmania concerning an earnest Christian who doubted whether he could obtain the blessing of perfect love. In response to his question, "Well, Brother John, how do you prosper?" the man replied: "Oh, Brother Taylor, I don't think I have that perfect love that you were preaching about today; I have been trying to serve God ever since the days of my youth. I have had a hard pull of it; the Lord has been very patient with me, very kind, but I have not been made perfect in love, and I feel very sad about it. I fear the mainspring has been broken."

The Bishop replied: "Oh, no, Brother John, the mainspring is not broken, it is run down; it just needs to be wound up, and it will tick on all right."

He responded: "Blessed Lord, I do submit; I put my life, soul, and body into your hands. I want you you to have your own way with me and wind me up today." Then he exclaimed: "Why, bless God, he is winding me up! Oh, hallelujah! he has wound me up snug. Now I have got it. I have got the perfect love of God and I expect to keep on all right now to the end of my life." And he did.

TO HEAVEN INCOGNITO.

You will not be able to go through life without being discovered; a lighted candle cannot be hid.

There is a feeling among some good people that it will be wise to be very reticent, and hide their light under a bushel. They intend to lie low all the wartime, and come out when the palms are being distributed. They hope to travel to heaven by the back lanes, and skulk into glory in disguise. Rest assured, my fellow-Christians, that at some period or other, in the most quiet lives, there will come a moment for open decision. Days will come when we must speak out or prove traitors to our Lord and his truth.

You cannot hold fire in the hollow of your hand or keep a candle under the bed. Godliness, like murder, will out. You will not always be able to travel to heaven incog.—Spurgeon.

BEECHER ON THE LIVING BOOK.

No book has had so important and so high a use as the Bible. It has shone in the minds of past generations to guide the ways of men; to make them strong for duty, patient in suffering, upright in life, resigned in death. It is the one book in which righteousness sounds its admonitions from beginning to end; * * * in which divine character is set forth as pure, free from human passion, and centered in love and benevolence. The best thoughts of men are expressed in the Bible, and the best thoughts, best actions, best motives and feelings * * * have been made possible by it. It is a living book, shooting out rays of light and heat into all the world.

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Humorlets.

Why is it folks sit this way in
The car we miss,
While in the car we catch at last
We'rejammedlikethis?

When little Ada, aged three, had been told the story of Lot's wife being turned into a pillar of salt, she asked her mother, anxiously, "Is all salt made of ladies?"—Children's Sayings.

Anxious Father (from top of stairs)—"Say, Mary Jane!" Mary Jane—"Yes, papa." Anxious Father—"Is it 11 o'clock yet?" Mary Jane—"Yes, papa." Anxious Father—"Well, give the young man my compliments and ask him to kindly close the door from the outside."—Chicago Daily News.

Dr. G. W. Woodruff, traveling with Bishop E. O. Haven in Ireland, met a common Irish laborer leading a horse to water. "Pat, can you tell me why that horse is black and yet has a white face," said Dr. Woodruff, with a sly wink, as if he had him. "Faith, and if you had a rope around your neck you'd be as white in the face as the bast is," came the ready reply.

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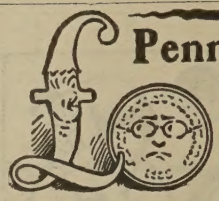

Penny wise and pound foolish,—the women who "economize" by using cheap washing powders. Few cents saved in price; fifty times as much lost in damage to clothes. The chances are that *cheap* powders are useless or dangerous. Many proved so. None works like PEARLINE, which is more economical,—does more,—saves more,—risks nothing. 658

Pearline—laundry wisdom

Hard Lines.—"Tommy," said a lady, "why do you go along with your umbrella up? It isn't raining."

"No."

"And the sun is not shining."

"No."

"Then why do you use it?"

"Well, you see, when it is wet dad wants it, and it is only this kinder weather that I get to use it at all."—Selected.

One day, in a town where he was to lecture, Rev. Henry Ward Beecher went into a barber shop to be shaved. The barber, not knowing him, asked him if he was going to hear Beecher lecture. "I guess so," was the reply. "Well," continued the barber, "if you haven't got a ticket, you can't get one. They're all sold, and you'll have to stand." "That's just my luck," said Mr. Beecher. "I always did have to stand whenever I've heard that man talk."—Ladies' Home Journal.

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